A COMMENTARIE UPON THE FIRST CHAPTER of the Epistle of Saint PAVL, written to the EPHESIANS.

WHEREIN, BESIDES THE TEXT fruitfully explained: some principal Controversies about Predestination are handled, and divers *Arguments* of *Arminius* are examined.

By Mr. PAVL BAYNE, sometime Preacher of Gods Word in Saint ANDREWES in CAMBRIDGE.

PHIL. 2. 13. 14.

Worke out your owne salvation with feare and trembling.
For it is God which worketh in you, both to will, and to doe, of his good pleasure.

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TO THE RIGHT WORSHIPFUL Sir HENRY YELVERTON Knight, His Majesties Atturney Generall, all happinesse of this life, and the next.

MOst respected Sir, I need not certify you how singular a commendation of greatnesse it is, to have goodnesse linked with it; whether it be that goodnes which is conversant in doing kinde offices to the living, or to the dead: Nay surely, that good which is stretched forth to the living, in some regards is the inferiour of the two, as which may eyther in heart or deed be recompenced; but that which is performed toward the deceased, can not at all by him that is not, be known; much lesse can it be any way requited: Onely it remaines as an high commendation to the living, that they still exercise acts of Love and goodnesse toward such as are departed this present life. This I speake, Right worshipfull Sir, to provoke you at this time to vouchsafe the gracious aspect of your countenance, and your worthy Patronage to this ensuing Commentary of a godly learned man, now at rest in the Lord. He was once of the same Colledge where your Worship began to lay the foundation of your owne studies, & was not unknown to your selfe: In which regards I have made the bolder with you, in becomming an humble & earnest suiter, that you would be pleased of your goodnes to suffer this Orphane-Treatise to repose it selfe under your wings; whereof, if it shall please you, Worthy Sir, (as your many & great affaires will permit,) to reade some passage or place, I doubt not but you shall meet with matters, which at once may both profit & delight you. The Author whilest he lived, had an indisposition & antipathy to the Presse; but since his death, divers learned men have pressed me, not to conceale some writings of his, which came to my hands; yea, they have challenged me, as indebted to the Church and common good, touching the publication of this part especially: Accept therefore, I pray you, Right Worshipfull Sir, my tendred duty of dedicating this worke to your name; which, if it shall please you to doe, I shall rest exceedingly bounden to pray for the continuance and increase of all prosperity to you, from the God who is never wanting to honour those who honour him.

Your Worships ready bounden
to all good services,

E. C.

To the Reader.

NOtwithſtanding the worlds complaint, of the ſurfeit of Bookes (haſty wits being over-forward to vent their unripe and miſhapen conceits;) yet in all ages there hath been and will be neceſſary uſes of holy Treatiſes, applyable to variety of occaſions of the time; becauſe men of weaker conceits, cannot ſo eaſily of themſelves diſcerne how one truth is inferred from another, and proved by another, eſpecially when truth is controverted by men of more ſubtile & ſtronger wits. Wherupon, as Gods truth hath in all ages been oppoſed in ſome branches of it; ſo the divine providence that watcheth over the Church, raiſed up ſome to fence the truth, & make up the breach: Men gifted proportionably to the time, and as well furniſht to fight Gods battels, as Sathans champions have been to ſtand for him: neither have any points of Scripture been more exactly diſcuſſed, then thoſe that have beene moſt ſharpely oppugned, oppoſition whetting both mens wits, and induſtry, & in ſeveral ages, men have been ſeverally exerciſed. The ancienteſt of the fathers had to deale with them, without (the Pagans,) & eſpecially with proud Heretickes, that made their own conceits the meaſure of holy truth, beleeving no more then they could by reaſon comprehend in the artickes of the Trinity, and natures of Chriſt; whence they bent their forces that way, and for other matter wrote more ſecurely. Not long after, the enemies of grace, & flatterers of nature, ſtirred up S. *Auſtine* to challenge the doctrine of Gods predeſtination and grace, out of their hands, which he did with great ſucceſſe as fitted with grace, learning, & wit, for ſuch a conflict, and no Scriptures are more faithfully handled by him, then thoſe that were wreſted by his oppoſites, and ſuch as made for the ſtrengthning of his owne cauſe. In other writings he tooke more liberty. His Schollers *Proſper*, *Fulgentius*, & others intereſſed themſelves in the ſame quarrel.

In proceſſe of time, men deſirous of quiet, & tyred with controverſies, began to lay aſide the ſtudy of Scriptures, and hearken after an eaſier way of ending ſtrife, by the determination of one man, (the Biſhop of Rome) whom virtually they made the whole Church; ſo the people

people were ſhut up under ignorance & implicite faith, which pleaſed them well, as eaſing them of labour of ſearch, as upon the ſame irkeſomeneſſe of trouble, in the Eaſterne parts, they yeelded to the confuſion and abomination of Mahometiſme.

And leaſt Schollers ſhould have nothing to do, they were ſet to tye, & unty School-knots, and ſpinne queſtions out of their owne braine, in which brabbles they were ſo taken up, that they ſleightly looked to other matters; as for queſtions of weight, they were ſchooled to reſolve all into the deciſive ſentence of the ſea Apoſtolicke; the authority of which they bent their wits to advance; yet then Wiſedome found children to juſtifie her: for Scriptures that made for authority of Princes, & againſt uſurpation of Popes, were wel cleared by *Occam*, *Marſilius*, *Patavinus*, and others, as thoſe of predeſtination and grace by *Ariminenſis*, *Bradwardine*, and their followers, againſt Pelagianiſme then much prevailing.

At length the Apoſtaſie of Popery ſpread ſo far, that God in pitty to his poore Church, raiſed up men of invincible courage, unwearied paines, & great ſkil in tongues and arts, to free Religion, ſo deepely inthralled; from whence it is that we have ſo many judicious Tractates and Commentaries in this latter age. And yet wil there be neceſſary uſe of further ſearch into the Scriptures, as new hereſies ariſe, or old are revived, and further ſtrengthned. The conviction of which, is then beſt, when their crookedneſſe is brought to the ſtreight rule of Scriptures to be diſcovered. Beſides, new expoſitions of Scripturs will be uſefull, in reſpect of new temptations, corruptions in life, and caſes of conſcience, in which the minde will not receive any ſatisfying reſolution, but from explication and application of Scriptures.

Moreover, it is not unprofitable that there ſhould be divers Treatiſes of the ſame portion of Scriptures, becauſe the ſame truth may be better conveyed to the conceits of ſome men by ſome mens handling then others, one man reliſhing one mans gifts more then anothers. And it is not meete that the glory of Gods goodneſſe and wiſedome ſhould be obſcured, which ſhineth in the variety of mens gifts, eſpecially ſeeing the depth of Scripture is ſuch, that though men had large hearts, as the ſand of the ſea ſhore, yet could they not empty out all things contained; for though the maine principles be not many, yet

deductions, and concluſions are infinite, and until Chriſts ſecond comming to judgement, there wil never want new occaſion of further ſearch, and wading into theſe deepes.

In all which reſpects, this expoſition of this holy man, deſerves acceptance of the Church, as fitted to the times, (as the wiſe Reader wil diſcerne.) He went through the whole Epiſtle, but left large notes of no Chapter but this, which in ſome few places are not ſo full as could be wiſhed for clearing ſome few obſcurities; yet thoſe that tooke the care of ſetting them out, thought it better to let them paſſe as they are, then be over-bould with another mans worke, in making him ſpeake what he did not, & take them as they be, the greateſt ſhal finde matter to exerciſe themſelves in, the meaner matter of ſweete comfort and holy inſtruction, & all confeſſe that he hath brought ſome light to this excellent portion of Scripture.

He was a man fit for this taske, a man of much communion with God, & acquaintance with his owne heart, obſerving the daily paſſages of his life, and exerciſed much with ſpiritual conflicts: As Saint *Paul* in this Epiſtle never ſeemeth to ſatisfie himſelfe in advancing the glory of grace, & the vileneſſe of man in himſelfe; So this our *Paul*, had large conceipts of theſe things, a deepe inſight into the myſtery of Gods grace, and mans corruption; he could therfore enter further into *Pauls* meaning, having received a large meaſure of *Pauls* ſpirit. He was one that ſought no great matters in the world, being taken up with comforts and griefes, unto which the world is a ſtranger; one that had not all his learning out of Bookes; of a ſharpe wit, & cleare judgement: though his meditations were of a higher ſtraine then ordinary, yet he had a good dexterity, furthered by his love to doe good, in explaining darke points with lightſome ſimilitudes. His manner of handling queſtions in this Chapter is preſſe, & Schoole-like, by Arguments on both ſides, Concluſions, and Anſweres, a courſe more ſutable to this purpoſe then looſe diſcourſes.

In ſetting downe the object of Gods Predeſtination, hee ſucceedes him in opinion, whom he ſucceeded in place; in which point Divines accord not, who in all other points doe joyntly agree againſt the troublers of the Churches peace, in our neighbour Countries; for ſome ould have man lye before God in predeſtinating him, as in lapſed

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and miſerable eſtate: others would have God in that firſt decree to conſider man abſtracted from ſuch reſpects, & to be conſidered of, as a creature alterable, and capable either of happineſſe or miſery, and fit to be diſpoſed of by God, who is Lord of his owne, to any ſupernatural end; yet both agree in this. Firſt, that there was an eternall ſeparation of men in Gods purpoſe. Secondly, that this firſt decree of ſevering man to his ends, is an act of ſoveraignty over his creature, and altogether independant of any thing in the creature, as a cauſe of it, eſpecially in comparative reprobation, as why he rejected *Judas*, and not *Peter*; ſinne foreſeen cannot be the cauſe, becauſe that was common to both, and therefore could be no cauſe of ſevering. Thirdly, all agree in this, that damnation is an act of divine juſtice, which ſuppoſeth demerit; and therefore the execution of Gods decree is founded on ſinne, either of nature, or life, or both. My meaning is not to make the cauſe mine, by unneceſſary intermedling; The worthineſſe of the men on both ſides is ſuch, that it ſhould move men to moderation in their cenſures eyther way; Neither is this queſtion of like conſequence with others in this buſineſſe, but there is a wide difference betweene this difference and other differences. And one cauſe of it, is the difficulty of underſtanding, how God conceives things, which differs in the whole kinde from ours, he conceiving of things, altogether and at once without diſcourſe, we one thing after another, and by another. Our comfort is, that what we cannot ſee in the light of nature, and grace, we ſhall ſee in the light of glory, in the Vniverſitie of heaven; before which time, that men ſhould in all matters have the ſame conceipt of things of this nature, is rather to be wiſhed for, then to he hoped. That learned Biſhop, (now with God,) that undertooke the defence of M. *Perkins*, hath left to the Church, together with the benefit of his labours, the ſorrow for his death, the fame of his worth; an example likewiſe of moderation, who though hee differed from M *Perkins* in this point, yet ſhewed that he could both aſſent in leſſer things, and with due reſpect maintaine in greater matters. If we would diſcerne of differences, the Church would be troubled with fewer diſtempers; I ſpeak not as if way were to be given to *Vorſtian*, lawleſſe, licentious liberty of propheſie; that every one, ſo ſoone as he is biggeof ſome new conceipt, ſhould bring

forth his abortive monſter: for thus the pillars of Chriſtian faith would ſoone be ſhaken, and the Church of God, which is a houſe of order, would become a Babell, a houſe of confuſion. The dolefull iſſues of which pretended liberty, we ſee in *Polonia*, *Tranſilvania*, and in countries neerer hand. We are much to bleſſe God for the Kings Majeſties firmeneſſe this way, unto whoſe open appearing in theſe matters, and to the vigilancie of ſome in place, we owe our freedome from that ſchiſme, that troubleth our neighbours.

But for diverſity of apprehenſions of matters farre remote from the foundation; theſe may ſtand with publike and perſonal peace. I will keepe the Reader no longer from the Treatiſe; the bleſſing of heaven goe with it, that though the good done by it, much thankſgiving may be to God, in the Church, *Amen.*

Grays Inne.

R. SIBBS.

The Doctrines gathered out of this Commentary, upon the first Chapter of the *Epheſians*.

Verſe 1.

1 MIniſters *muſt inculcate to themſelves, and to thoſe with whom they have to deal, that their calling is from God.*
2 *The quality of the perſon that brings the matter of this Epſtle to us, is that is an Ambaſſador of Chriſt.*
3 *We muſt account it our greateſt dignity that we belong to Chriſt.*
4 *It is the will of God that doth aſsign to us our ſeverall callings.*
5 *All the members of the viſible Church are to be Saints.*
6 *In the moſt wicked places, God gathereth and maintaineth his people.*
7 *It is faith in Chriſt alone which maketh men Saints.*

Verſe 2.

1 *It is the duty of Chriſts Miniſters to bleſſe the faithfull children of the Church, as in the name of God.*
2 *The moſt holy and juſtified perſons have need of grace.*
3 *The moſt excellent thing to be ſought for above all other, is the favour of God, that his Grace may be with us.*
4 *True peace is a moſt ſingular bleſsing.*
5 *Al true peace is that which is bred in us frō the knowledg of Gods love toward us.*
6 *God our Father, and the Lord Ieſus Chriſt, are the authors of true peace.*

Verſe 3.

1 *A good heart muſt be ready on conſideration of Gods benefits to breake forth into praiſes.*
2 *Every Chriſtian heart is to magnifie God, in that he hath been the God of Chriſt our Lord.*
3 *The ſenſe & knowledge of Gods bleſsing us, it is which maketh God bleſſe us again.*
4 *Our heavenly Father bleſſeth all his children.*
5 *The faithfull ones, and ſanctified, are they who are bleſſed of the Father.*
6 *Spiritual benefits make the regenerate man thankefull.*
7 *All our bleſſings are given us in the heavens.*
8 *God dealeth liberally with his children giving them al kinde of ſpiritual bleſſings.*
9 *Wee come to be bleſſed in and through Chriſt our Lord.*

Verſe 4.

1 *Our election is a bleſsing worthy all thankefulneſſe.*
2 *The elect are ſuch who have true faith and holineſſe.*
3 *The grace of election beginneth with Chriſt, and diſcendeth to us in him.*
4 *Gods love borne us in Chriſt, is not of yeſterday, but before all worlds.*
5 *God hath of Grace choſen us to the ſupernatural life.*
6 *God hath not onely choſen us to life, but to the perfection of it.*
7 *God hath of grace taken us out this life, that we ſhal liue in his glorious preſence.*

Verſe 5.

1 *God doth firſt love us to life, before the meanes bringing us to life are decreed.*

2 *God hath not onely chosen some, but ordained effectual meanes, which shal most infallibly bring them to the end which they are chosen.*
3 *Such we may say are predestinated, who have believed, and are sanctified.*
4 *God hath determined before all worlds to bring us to this, that we should be his adopted children.*
5 *The life which God hath ordained by meanes prepared to bring us unto, is a life comming immediately from his grace.*
6 *God out of his meere good wil doth determine both the end and al the meanes by which he wil bring us to the end.*

Verse 6.

Doct. 1 *Al the Lord did from eternity intend about man, hath no end but his owne glory.*
2 *God doth generally intend the praise of his grace, in all such who are predestinated by him.*
3 *The attributes of God are his essential glory.*
4 *That grace which in time doth worke all good things for us, is the same which before all time did purpose them to us.*
5 *The grace of God doth bring us to receive favour & grace, in & through his beloved.*

Verse 7.

Doct. 1 *In Christ is to be found deliverance from all spirituall thraldome.*
2 *All of us are by nature no better then in a spirstual captivity.*
3 *Wee have delverance from our spiritual thraldome by Christ.*
4 *That by which we are ransomed and redeemed, is the bloud of Christ.*
5 *To have our sinne forgiven, is to be redeemed and set free from all evill.*
6 *Every believer in Christ receiveth forgiveneſſe of his sinnes.*
7 *God from his rich grace giveth us pardon of sinne.*

Verse 8.

Doct. 1 *God giveth pardon of sinne to none, to whom he first hath not given wisedome & understanding.*
2 *True wisedome and understanding are gifts of Gods grace in Christ Iesus.*
3 *God doth give wisdome & understanding plentifully to us, whose sins he forgiveth.*

Verse 9.

Doct. 1 *God worketh saving wisedome in none in whom hee openeth not the doctrine of wisedome, the Gospell of salvation.*
2 *The doctrine of our salvation through Christ is a hidded secrecy.*
3 *The reason why God revealeth or openeth the gospell to any, is his meer gracious pleasure within himself.*

Verse 10.

Doct. 1 *God hath set seasons wherein he will accomplish all his purposed will.*
2 *God by opening us the Gospell doth bring us his Christ.*
3 *Whosoever have him, or shall be gathered to Christ, they are brought to him by opening the Gospell.*
4 *We are gathered togather as fellow-members each with other in Christ.*

Verse 11.

Doct. 1 *Being in Christ we finde not onely righteousneſſe in him, but life everlasting.*

2 *The way to find our selves predestinate before all worlds, is to finde that we are called, justified, sanctified.*
3 *Every thing which cometh about, is Gods effectuall working.*
4 *What God worketh or willeth, he doth it with counsell.*
5 *What God willeth once, that he effectually worketh.*

Verse 12.

1 *To be brought to faith before others, is a prerogative which persons so called have above others.* Doct.
2 *The end of all our benefits we attaine in Christ is this, that we may set out his glorious grace and mercy toward us.*

Verse 13.

1 *God by our hearing his Word, doth bring us to be partakers in his spirit.* Doct.
2 *The word of the Gospel is that which being heard, bringes us the quickning spirit.*
3 *Al Gods promises made in Christ, are true and faithful*
4 *It is not enough to heare, but we must believe before we can be partakers of the good spirit of Chaist*
5 *The faithfull are as it were by seale confirmed touching their salvation and full redemption.*

Verse 14.

1 *The spirit doth not onely as a seale, but as an earnest penny given us from God, confirme unto us our heavenly inheritance.* Doct.
2 *The spirit abideth with us as a pledge confirming us, till our ful redemption.*
3 *Heere below the faithfull feele not themselves fully delivered.*

Verse 15.

1 *Ministers must labour to know how grace goeth forward in those with whom they have to deale.* Doct.
2 *The Ephesians faith is occupied about the Lord Iesus Christ.*
3 *Faith and love are never dissjoyned, but goe each in hand one with another.*
4 *The love of true beleevers is set on the Saints, yea on al the Saints.*

Verse 16.

1 *The grace of God in others must move Christians, especially Ministers to be thankefull to God.* Doct.
2 *Christians are to helpe each other with prayer, especially Ministers their converted people.*
3 *We must with perseverance follow God in those things we pray for.*

Verse 17.

1 *We must so consider God, when we come to him in prayer, as that we may see him in the things we desire.* Doct.
2 *Even true beleevers have great want of heavealy wisdome.*
3 *We have neede not onely of wisedome whereby to understand, but of light manifesting the spiritual things which are to be understood of us.*
4 *It is even God by the spirit of Christ, who worketh in us all true wisedome.*
5 *To grow up in the acknowledging of Christ, is the way to attaine the more full measure of the spirit in every kinde.*

Verse

Verse 18.

1 *They whose ſpirituall light is reſtored, have need ſtill to depend on God, that their eyes may be further and further inlightned by him.*
2 *Even true believers know not at firſt, in any meaſure, thoſe hopes which are kept in heaven for them.*
3 *There is no grounded hope, but onely of ſuch things as God hath called us to obtaine.*
4 *The inheritance kept for us is abundantly glorious.*
5 *The Saints are they to whom belongeth the heavenly inheritance.*

Verse 19.

1 *Gods believing children know not at firſt any thing clearly of the great power of God which worketh in them.*
2 *They in whom the power of God worketh, are true believers.*
3 *It is the effectual working of Gods almighty power, which bringeth us to beleeve.*

Verse 20.

1 *The ſelfe-ſame power put forth in raiſing Chriſt our head, is that ſingular power which raiſeth us.*
2 *God doth leade his deareſt children to the depth of miſeries, before he ſend reliefe.*
3 *God never ſo leaveth his, but that he ſendeth ſalvation in due time.*
4 *God doth make the abaſement of his children be the forerunners of their greateſt glory.*

Verse 21.

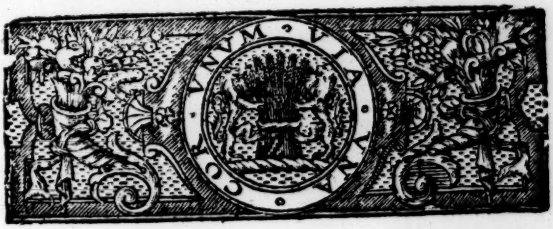
1 *Our Saviour Chriſt as man, is taken to have prerogative before every other creature.*
2 *Chriſt not onely as God, but as man alſo, hath power over every creature.*
3 *Chriſt is crowned with glory at Gods right hand before & above all things.*
4 *There is a world to come, in which Chriſt and thoſe who are Chriſts, ſhal reigne for ever.*

Verse 22.

1 *Chriſt is made as a head, having a more neere & communicative ſoveraignty over beleevers, then over any other.*
2 *God of his grace hath not onely given us a head, but ſuch a head to whom all things are ſubject.*

Verse 23.

1 *As Chriſt is the head of beleevers, ſo they are his body, and every beleeving ſoule a member of this body, whereof he is the head.*
2 *Chriſt doth not count himſelf ful & compleate, without al his faithful members.*
3 *Whatſoever thing is in us as Chriſtians, all of it is from Chriſt.*



A COMMENTARY

Upon

The first Chapter of the Epistle of S. Paul to the

EPHESIANS.

CHAP. 1. VER. 1.

PAVL, *an Apostle of Iesus Christ, by the will of God, to the Saints which are at Ephesus, and to the faithfull in Iesus Christ.*

IT is fit, before the words be entred, to præmise some few words concerning, 1 The Occasion 2 The Scope, and 3 The Method of this Epistle. First, the Occasion was the state of the Church, foreseene by *Paul, Acts* 20. it being the care of a faithfull Teacher to provide that the things hee hath planted may stand, and take encrease after his departure, 2 *Per.* 1. 15. 2. The Scope is to teach them the Doctrine of Gods most rich grace, and to stirre them up to every good duty in way of thankfulnesse. The parts of the Epistle are three. 1 The Preface in the 2. first verses. 2. The Matter or substance of the Epistle, which reacheth from the 3. verse, to the 21 of the sixt Chapter. 3. The Conclusion, thence to the end. In the Preface 3. things are contained. 1. The Au-

thors name, who is described by his Office, *an Apostle*, which is further amplified; First, from the person to whom hee appertained, or for whom he was imployed: Secondly, from the efficient cause by which hee was made an Apostle, *the will of God*: This answereth to our subscriptions, for we write our owne name under our Letters. 2. The names of the persons to whom he writeth, who are first propounded more briefly with the place they were at, *Saints* at *Ephesus*. Secondly, it is expounded more clearely whom hee meaneth by Saints, not such as are written in the Popes Kalendar, having divine honour done them, but such as are faithfull in Christ. Againe, these words may seeme to lay downe persons; first, more specially as the Saints at this place; Secondly, more indefinitely and generally, as true beleevers on Christ every where; But the note of quantity wanteth this sence: for *Paul* would have spoken in this manner, To the Saints at *Ephesus*, and to all that beleeve on Christ, if this had beene his meaning, as 1 *Corin.* 1. This part of the Preface answereth to our superscriptions, wherewith wee endorse our Letters; for on the backe of our Letters wee use to expresse the name of our friend to whom they are directed. The third thing in this Preface, is his salutation. The words of this verse needing no further explication, we will note out the chiefe instructions, which offer themselves to our observation and so passe on to the second Verse.

Doctrines of the 1. verse.

Doct. 1. First, that *Paul* doth use to set forth his calling, before he entereth his matter with them, it doth teach that Ministers must inculcate to themselves, and such as they have to deale with, their callings from God. S. *Paul* doth not text this forth in the forefront of every Epistle; *Paul, a servant of Christ*: *Paul, an Apostle of Christ*, but that he found it a fit thing to be proposed, both for his owne sake, and theirs with whom hee had to doe: Even as Civill Magistrates doe give out their Writs in the Kings name, with mention of the Office they beare under him, to the end that due respect might be given them of the subjects: So this great Church-officer doth mention what place he held under Christ the King of his Church, that the things delivered by him might be accordingly received: In a word, this is good for the Minister himselfe, and for the people: How can he speake the words of God, as the mouth of God, with reverence and all authority, if he consider not that God hath commanded to him this peece of service? The Ministry is a worke so weighty, that no man of himselfe is sufficient for it: Now, what can more assure me that I shall be made able, then to looke at God, who hath called me to such an Office? Princes call not their Subjects to any service, but that they see them furnished with things requisite. 3. Lastly, whereas the difficulties and enmities which encounter faithfull Ministers are many: how could they looke to be shielded against all, but by holding their eyes on him who hath called them? For people this is behoofefull, for it maketh them sanctifie God in hearing, while they looke not so much

Reason. 1.

Rea. 2.

Rea. 3.

at

at man, as at God teaching by man, *Acts* 10.32. 1 *Thess.* 2. 13. 2 It makes them obey those that are over them, when they have conscience of this, that God hath sent them: as a servant, when hee thinketh his Lord or Lady hath sent any to him, doth readily doe that hee is commanded.

The Vse of which is to stirre up Ministers wisely to teach this, and lay it as a foundation: People likewise must willingly hear it; for, to acknowledge Gods call in such as minister to them, is their great advantage. When we harpe on this string any thing much, then People thinke it a spice of Pride and vaine-glory in us, comming only from hence that we thinke our selves not enough respected; Thus *Paul* himselfe might have been misconstrued: What nothing but *Paul* an Apostle; cannot *Paul* have the Office of Apostle, but all the Towne must be of counsell? But as S *Paul* feared not to prehxe this, however his custome might be depraved; So must we immitate the same, in prudent proposing the Ministry we have received from God, though evill minded men misinterpret the fact, to their owne destruction. *Vse.*

Paul an Apostle. Observe more particularly, first the quality and degree of him, who bringeth the Doctrine of this Epistle to us: He is an Apostle, one of the highest degree, an Ambassador of State, sent from Christ, for so the word signifieth. Looke as Kings have their superiour and inferiour Magistrates, from the Chancellor, to the Constable; So Christ, the glorious King of his Church, hath divers orders of Ministers; The Order of Apostles being supreame, and most excellent above any other, *Ephes.* 4. And looke as Kings dispatch Lords Ambassadours into other Countries, concerning important businesse; So the Lord Iesus, now about to ascend, did send forth his twelve Apostles, to publish the Charter of the world even forgiveneſſe of sinnes, and free acceptance to life eternall, to all such as would take their pardon forth, by a lively beleefe. Many were the priviledges of these Apostles. 1. They were immediately, no person comming betweene, designed by Christ. 2. They were infallibly assisted, so that in their Office of teaching, whether by word of mouth, or writing, they could not erre. 3. Their commission was universall, throughout all Nations, though the usuall exercise thereof, was limited and determined by Christ, doubtlesse for the greater edification of the Church. 4. They could give by imposition of hands, the gifts of the Holy Ghost, which *Simon Magus* would have redeemed. 5. They were eye witnesses of Christ, and saw him ordinarily, and miraculously in the flesh, as *Paul*. That therefore a person of such quality, doth bring us these things; Must stirre us up to seek into them and entertaine them accordingly. Should the King send his minde by the meanest messenger, we would receive it dutifully. But if my Lord Chancellour, or some great statesman should in person publish his pleasure, we would attend it more *Doct. 2.* *Priviledges of an Apostle, 5. Gal. 2.* *Vse.*

reverently. The Atheisme of these times is much to be lamented: Our superstitious Ancestors, if the Popes Nuncio or Legate came amongst them, bringing the Popes blessing, indulgences, reliques, such wares as were the mocke of the world; Oh how were they received, how were their commodities (if I may so call them) entertained? But our Atheisme is such, that we let these things lye by, Many of us not asking after, nor vouchsafing to reade with devotion these things which the true Legates of Iesus Christ have brought unto us, and left published for our sakes.

Secondly; We see hence the firmenesse of all those things delivered in this Epistle; for, it was not so much the Apostle, as God in him, who indited these things: As when a lesson is sounded forth upon an instrument, it is not so much the instrument, as his who playeth upon it: So here, I preach not my selfe, but Christ the Lord; *an Apostle of Christ*, that is, an Apostle, whom Christ doth take and owne as his Apostle; who is imployed about him, 2 *Cor.* 4. And indeede, this phrase doth import his being made by Christ, rather then include it; And therefore, 1 *Tim.* 1. *ve.* 1. he is said an Apostle of Christ, by the commandement of Christ; Where an Apostle of Christ is an Apostle pertaining to Christ, now possessed of him, and imployed about him, having been advanced to this place, by the ordination of God & Christ.

Doct. 3. Now, *Pauls* fact holding out this as his glory, that hee was Christs Apostle, doth teach us; That we are to account it our greatest dignity, that we belong to Christ. We see in earthly servitors, their glory is so much the greater, by how much their Lords and Masters are in greater præeminencie; Hence it is, that we sue for the cloakes of Noble persons, especially, who are great favourites with the King: We *Reason.* see it so, and not without reason; for it is a matter of countenance, of protection; yea, if they be in good place about them, of great emolument: But how much more glorious is this, to retaine to the King of glory, and that not as a common servitor, but in some speciall place, very neere him? What greater honour had *Moses*, *Abraham*, *David*, then that Gods name was called on them; *Abraham* the friend of God, *Moses* my servant, *David*, *Oh how thy servant loveth thy statuts*, *Ps.* 119.

Use 1. Againe, our duety that we owe to the name of our God, doth require, that we should truely confesse this, and boast of it, as our highest preferment, that he hath made us his servants. Let us therefore who are Christians, rejoyce and triumph in this, that Christ hath taken us into his service. Men that belong to great persons, will beare themselves stout on it, and count it the height of their good fortunes; Yet who seeth not, that unthankefulnesse creepeth into Noble breasts, or there could not be found a young Courtier, and an old beggar? What shall be our sinne, if we hold not up our heads with holy gladnesse of heart, that we are intertained by such a Lord, who is faithfull, whose

whose largesse is, even above all heart can thinke, to his true-hearted servants.

Againe, this must rebuke such white-hearted Christians, who are ashamed of their Master, and worke he setteth them about; if any prophane ones, be in presence, who shrinke in, and are afraid to be knowne whose men they are: How farre would these have beene in the times of those first Christians, so full of persecution? Should our servants serve us thus, we would pull their cloake over their eares, and send them packing. *Vse.*

According to Gods vvill.) Observe hence, that it is the will of God which doth assigne to us our severall callings; for the Apostle doth acknowledge in this phrase, two things: First, The Providence. Secondly, The free grace of God. Civill men will set forth the wisdome and bountifulnes of their benefactors; Those that rise by the Kings favour from one place to another; Oh how they will extoll his Prince-like clemencie: So this Heavenly minde of the Apostle, every where is affected with the free grace of God, who did assigne to him such a high calling as this was: The truth is, it is Gods providence and goodnesse, which doe designe us to every calling, *Galla.* 1. 15. Even from his mothers wombe, did God set him a part, *Ier.* 1. 5. Before he was borne, did God decree him a Prophet; yea, the Smith that bloweth in the coales, the Lord createth him, *Esay* 54 16. No wise man doth make a thing, but he knoweth the ends to which he will use it; Much lesse doth the Lord make any of us, but he knoweth to what ends he will imploy us; and looke as a wise governour in the family, setteth one to this worke, in this place, a second to another, in a diverse place, So doth the Lord in this World, which is a peece of his household. *Doct.* 4.

We must therefore hence be stirred up to acknowledge the grace of God to us, and providence over us: If it reacheth to the haires of our head, much more to so great a benefit, as the allotting of our callings is. Yea, it must be a ground of contentation in every state of life, and of setled persevering in such callings, in which we have beene trained, remembring that who so changeth his place unadvisedly, is like a bird now from her nest, who may be well weather-beaten before she returne: yet when God doth orderly leade us to more free & comfortable conditions, we are rather to use them, 1 *Cor.* 7. 21. *Vse* 1. *Vse* 2.

Saints at Ephesus.] From this, that he calleth the members of this Church Saints; Observe, that all the members of the visible Church, are to be Saints. A Saint is inwardly a Saint, or by outward profession: Now, Saint *Paul* was not ignorant, that there were bad fish as wel as good, Chaffe, as well as wheate, in this visible Church; nevertheless, he doth well call them Saints: First; Because they were all by outward profession so, yea, and conformitie, for ought we know. Secondly, Because there were many true Saints: Now, the better part, *Doct.* 5. *Reason* 1. *Reason* 2.

not the bigger, giveth the denomination. Wine and Water is called Wine; Gold and Silver Oare unfined, is called gold and silver, though yet much drosse be intermedled with it. Looke how a civill vertuous man doth not like to have in his house uncivill rake-shames; So the most holy God will not allow any in his family, openly unholy: Like master, like man, at least in outward conformitie. And looke as no man can thinke well to have Swine in his house, or Dogs and Swine come to bourd with the rest of his family; So here, open sinners, who after their names given to Christ, returne to their vomit, they have no allowance from God to be in his household: When wee see it otherwise, it is through sinfull neglect of due censures, and such as have the power of them shall answer it. But here the *Brownists* must be answered, who reason thus: * *Every true visible Church standeth of visible Saints; Our Churches standeth not of visible Saints*; Ergo, *They are not true, and* by consequent *to be seperated from*. The proposition hath a double sense; First, every true Church hath in it some visible Saints, thus it is true; But then the second part of the reason is false; Ours have in them no visible Saints. The second sense is, every true visible Church standeth, or hath in it only visible Saints, standeth intirely of these, no others any way intermingled: Now, if one understand this *de jure*, *viz.* of what kind of persons the Church should stand, it is true; But if it be understood of that which through iniquity of some men, falleth out in the Church, then it is false; For, the Church of Corinth was a true visible Church, while the incestuous person remained uncast forth, though he was of right to have been excommunicated: And how absurd is it, that one sinner by the negligence of some uncast forth, should degrade a thousand from the dignity of a Church?

Use 1. This Doctrine then, that the members of the Church are to be Saints, doth let us see the fearefull estate of many amongst us, who like as they tell of Halifax Nuts, which are all shels, no kernels; So these professe themselves Saints, but their ignorance, their idle courses, their riots, their blasphemies, proclaime that there is nothing within which belongeth to a Saint. Nay, many will not sticke to professe they are none of the holy brother-hood, to jest at such as indeavour to holinesse; saying, that *young Saints, prove old Divels*. It is a wonder that such hellish Owles dare flye in the Sunshine of so Christian a profession as is made amongst us.

Use 2. This letteth us see what we must endevour to, evē that we professe. We hate in civill matters, that any should take upon him that he is not seene in, we count it a grosse kinke of counterfeiting: Let us take heede of taking on us to be members of Gods Church, & Saints, when we have no care to know God, and get our hearts cleansed from all the filthy sinfull corruptions that raigne in them: The rather let us doe it, for our pride, covetousnesse, injustice, drunken sensualities, they are

* *Note here how the author mistaketh their grounds, for whereas the persons whom he cals* Brownists, *do affirme that every true visible Church is in the first constitution gathered only of visible Saints he applyeth to the corrupt state of a Church after the constitution: Now they doe not denie, but there may be in a true visible Church, visibly wicked persons: But this they doe deny, that any true visible Church, mentioned in the Scripture, in the first planting, consisted of any openly prophane men.*

are double iniquities, and make us more abhominable then Turkes & Heathens. Whether is it more odious for a ſingle Maide, or maried Wife, to live in uncleanneſſe? It is naught in both, but moſt lewd in the latter; ſhe doth not onely defile her body, but violate her faith, which ſhe hath given to man, and that in ſight of God: Thus for us who profeſſe our ſelves Saints, married to God; for us to live in the luſts of our owne hearts, doth exceede all Turkiſh and Heathenish impiety; They are looſe and free (as I may ſo ſay) they have not entred any covenant with the true God, in Chriſt.

We ſee the vanity of many, who thinke they are not tyed ſo ſtrictly as others, becauſe they make not ſo forward profeſſion: Warne them of an Oath, of wanton diſſoluteneſſe, they ſlip the collar with this, that they are not of the preciſe brother-hood; Yea, they allow themſelves in that, for which they will be on the top of another, becauſe they profeſſe no ſuch matter, as the other doth; But this is their groſſe ignorance; Aſke them whether they will be members of the Church; They anſwer, yea. If thou wilt be a member of Gods Church, thou profeſſeſt thy ſelfe a Saint, and what profeſſion I pray thee can bee more glorious? *Vſe* 3.

In Epheſus.] This was a mother Citie, famous for Idolatry, Conjuring, as the *Acts of the Apoſtles* teſtifie; So given to all riot, that it baniſhed *Hermodor*, in no other conſideration, but that he was an honeſt ſober man. This people were ſo wicked, that Heathens themſelves did deeme them from their mouth, worthy to be ſtrangled; yet here God had his Church.

Obſerve then, that in moſt wicked places, God gathereth and maintaineth his people: Thus when the world was ſo wicked, that the patience of God would beare no longer; The Lord had a *Noah* in it; Thus he had a *Melchiſedeck* in Canaan, and *Lot* in Sodome, a *Iob* in Vz, a Church in Pergamus, where the Devill had his Throne: Where God hath his Church, we ſay, the Devill hath his Chappell: So on the contrary, where the Devill hath his Cathedrall, there God hath his people. Looke as in nature, we ſee a pleaſant roſe grow from amidſt the Thornes, and a moſt beautifull Lillie ſpring out of ſlimy wateriſh places. Looke as God in the darkneſſe of the night maketh beautifull lights ariſe; So here in the darkeſt places he will have ſome men who ſhall ſpine as lights, in the midſt of a perverſe generation. This God doth firſt in regard of himſelfe, that hee may diſplay his mighty power and wiſdome ſo much more clearely: Thus in the creation to bring the creature out of nothing, lights out of darkeneſſe, did diſplay the riches of his almighty power, goodnes, and wiſdome. In regard of the Saints, that they may more clearely diſcerne his great grace to them, who hath ſo ſeparated and altered them from ſuch, with whom they formerly converſed, In regard of the wicked, that by the Example *Doct.* 6.

of

of theſe, the world may be condemned in, their unbeleefe and unrighteouſneſſe, and all other darkneſſe, which they choſe rather then light; as *Noe* is ſaid to have condemned the Old World, while he builded the Arke, of the impenitency and careleſſe unbeleefe in which they lay, without reſpect to Gods threatning, *Hebr.* 11.7.

Vſe. The Vſe is, firſt, that we ſhould not be diſcouraged if we live amongſt factious perſons, in wicked townes, lewd families; Being made by Gods grace new Creatures, we muſt rather wonder at his power, wiſedome, grace unto us; and no doubt but that he who hath kept his in the wickedeſt places, will keepe us alſo. Secondly, we muſt thinke of our happineſſe, if we did uſe it above theſe, they did dwell pell-mell, Heathen and Chriſtian under one rooſe, whereas we live with none but ſuch for the moſt part as profeſſe the Chriſtian name. *Ergo*, in many regards our condition is farre eaſier.

Now, he commeth to explaine whom he meaneth by Saints, deſcribing them from their Faith in Chriſt: To *the faithfull in Chriſt*] For, theſe words are added, firſt, to point at the roote of ſanctification, which is Beliefe. Secondly, to diſtinguiſh Gods Church from the Synagogues of the Iewes, who profeſſed faith towards God, but not in Chriſt Jeſus; And he doth fitly note out the Saints, by their faith in Chriſt Ieſus; for, whoſoever is faithfull, is a Saint; and whoſoever is a Saint, is faithful; Though to be a Saint, and to be faithfull, are not properly and formally both one.

Identice, formaliter

Doct. 7. Obſerve then that he calleth thoſe Saints whom here he deſcribeth to be faithfull ones in Chriſt, that is, faithfull ones, who are through faith united with Chriſt, ſo that he dwelleth in them, and they in him: for (*in*) Chriſt, noteth rather the effect of their faith, then the object. Obſerve then who are the true Saints, *viz.* all who by faith are in Chriſt Jeſus. Saints & faithfull ones, are caried as indifferent with the Apoſtle, *Col.* 1.2. and ellewhere. For though the formall effect of faith be not to ſanctifie, whence we are denominated Saints; but to juſtifie, whence we are called righteous, through forgiveneſſe of ſinne and adoption unto life, yet faith effectually produceth our ſanctification, whereupon we have the name of Saints. Three things goe to this: 1. The purifying of the heart: 2 The profeſſion outward of holineſſe: 3. Holy converſation: Now, *Acts* 15 9 by faith our hearts are purified; for, as a counter-poyſon comming in the poyſon that is weaker, is expelled: and as the Sun riſing, the darkeneſſe of the night is expelled and vaniſheth; So Chriſt, the Sunne of righteouſneſſe by faith ariſing in our hearts, the ignorance & luſts of ignorance are deſperſed and flie before him.

Terminum non objectum.

Fides non formaliter ſed effective ſanctificat, Chriſtum ſiquidem apprehendit per quem formaliter juſtificamur ſanctificamur effective.

Secondly, faith begetteth profeſſion of holineſſe; Having the ſame ſpirit of faith, we cannot but ſpeake, ſaith the Apoſtle: And beleeving with the heart, and confeſſing with the mouth goe together.

Third-

Thirdly, holy converſation ſpringeth from faith; If you have learned Chriſt as the truth is in him, you have ſo learned him as to put off the olde man, and to put on the new. Faith worketh by love, even as a tree hath both his leafe and fruit. And as if a tree ſhould be changed from one kinde to another, the leaves and fruit ſhould likewiſe bee changed, as if a Peare-tree ſhould bee made an Apple-tree, it would have leaves and fruits agreeing to the change made in it; ſo man by faith having his heart purified, made a tree of righteouſneſſe, he hath his leaves, and fruit; leaves of profeſſion, fruit of action. So againe man as a new tree, ſet into, and growing out of Chriſt, beareth a new fruit; hee converſeth in holineſſe and newneſſe of life. Thus you ſee how thoſe that are faithfull, are alſo Saints becauſe by faith their heart is purified, their profeſſion and converſation are ſanctified: wherefore ſuch beleevers, who are mockers of Saints, who will not be accounted Saint-holy, and ſuch who are not changed into new creatures, walking in newneſſe of life, they may well feare that their beleefe is not true, ſuch as doth unite them with Chriſt; for whoſoever is a true beleever, is a Saint; whoſoever is by faith in Chriſt, is a new creature. We would be loath to take a ſlip, or be deceived with falſe commodities in a twelve pound matter: Let us be here no leſſe diligent, that wee take not an ungrounded fruitleſſe preſumption, for a true faith, which reſteth on Gods word, made known, and is effectuall to the ſanctifying of the beleever.

Secondly. Hence wee ſee the vanity of the Papiſts, in transferring and appropriating this name of Saints, to thoſe whom the Pope hath put in his Kalender, and to whom he hath adjudged Divine honour, holy-daies, invocation, candles, Churches, &c. theſe Saints were not heard of in Saint *Pauls* time: A man may be in hell who hath all ſuch things performed about him. Saints are Triumphant or Militant; Triumphant, ſuch who now walke by ſight, enjoying the preſence of God; Angels, Spirits of the righteous departed, who have now reſted from all the labours of their militant condition. Militant, who walke by faith in holy profeſſion and converſation, holding Chriſt their head, by whoſe power, apprehended by faith, they are kept to ſalvation.

This may ſtrengthen us againſt temptations, from our imperfections, the Lord doth reckon of us and doth hold us as Saints; he that by faith hath put on the Sunne of righteouſneſſe, is more cleare and bright then if he were arrayed with the beames of the Sunne. Againe, though we have ſinnes to many, yet the better part giveth the name. Corne fields we ſee have many weeds, yet we call them Corne-fields, not fields of weeds: ſo here, yea Grace, though it ſeeme little over that ſin ſheweth to be, yet it will in time overcome it; as Carloe is much higher then the Barly, yet the Barly getteth up and killeth it: The ſpirite that is in vs from Chriſt, is ſtronger then theſe ſpirit of the world.

Now the saluration followeth, which standeth of an Apostolicall blessing, which hee ever giveth the Churches. In it two things are to be considered: First, the things wished: Secondly, the persons from whom they are desired, *God the Father and the Sonne.*

Observe first in Generall, that it is the duty of a Minister of Christ to blesse the faithfull children of the Church, as in the name of God: This for the substance of it was not proper to the Apostles, no more then to be a spirituall Father was appropriated to them, much lesse doth it belong to the Pope, as the times of superstition imagined, but to every faithfull Minister, who is a shepheard and instructer, and so in the place of a spirituall Father. *Numb.* 6. *Aaron and his Sonnes shall blesse the people in my name.* As God hath given a power to the naturall parent to conveigh good things to their children; *Honor thy Father that thy dayes may be long*, or that they may prolong thy dayes by their blessing, deservedly comming upon thee; so God hath given spirituall fathers a power or blessing, yea, and of anathematizing or curling the children of the Church, who so deserve, and that effectually: So that *Paul* maketh good what they doe in this kind. This good *Annah* found, 1. *Sam.* 1. 17. when she had meekely answered, so harsh and false a suspition, *The God of Israel grant thy requeſt*, saith *Elie*, and she glad of the favour shee had found in his sight, went away, and it was presently granted. For more distinct conceiving of the matter, I will briefly shew, 1. what this blessing is: 2. on what it is grounded. It is a ministerial act, which doth apply Gods blessing to the well deserving children of the Church, and entreth them into the assured possession, through faith, of Gods blessing toward them, which doth apply I say; for it differeth thus from a Prayer; a Prayer seeketh to obtaine the things for us, this doth in Gods name apply and assure our faith that the blessing of God is upon us, and shall gratiously follow us: When the Minister intreateth orgiveneſſe of sinne, it is one thing; when againe hee doth assure a repentant heart that God hath done away his sinne, this is another thing: in the one hee seeketh to obtaine this benefit for the partie, in the other hee doth assure the party that it is now applied in him.

The grounds are two. 1. The spirit of discerning, I meane ordinary, not miraculous, which maketh them by fruits see who are such members of the Church, whom God doth promise to blesse: The second is the authority which God hath put upon them, who will have them be his mouth and instrument, whereby he will both assertaine his children of their blessednes from him, as likewise execute it in them. Now from these two, that I discerne a childe of the Church, to whom blessing pertaineth, & know my selfe to be his mouth to signifie it, and instrument with whom hee will concurre to produce it, from these two, it is that the act of blessing springeth, beit a blessing in generall given, or singulary

singulary applyed. And hence yow may see a difference betwixt our blessing, and the Patriarchs propheticall blessing; for their blessings were grounded upon a Revelation, in them made, of things which should befall their posterity.

The Vse of this is to rebuke the foolish custome of running forth before the Ministers of God have given their blessing: What a miscreant would he be held, that would not suffer his Father to blesse him, so farre were he from seeking it at his hand? It were not allowable behaviour, if the Church were about to curse them, and make them as utter execreations.

Secondly. This letteth us see that we must not lightly let passe the blessing of the Minister, but strengthen our faith by it, and be glad that it commeth upon us. Doth not every vertuous childe rejoyce and know themselves the better, that the blessings of their Fathers and Mothers have beene heartily given them? so should'st thou further thy selfe in the faithfull perswasion of all good toward thee, that the blessings of such who are the spirituall fathers, have come upon thy head. In times of superstition, every hedge Priests blessing was highly esteemed, if he had given his benediction in *Nomine Patris, Filii & Spiritus sancti*, how well they thought themselves; but as every where else, that which they superstitiously and idolatrously often magnified, that the Atheisme of our time utterly neglecteth. Thus in Generall: now in particular.

First, note that he wisheth them Grace whom he had called Saints and beleevers in Christ. Whence observe, that the holiest justified persons have need of Grace. The Papists will grant it meere grace in comparison that our sinnes are forgiven, and that we have the Spirit of Grace given us; but after this they say we have to deale with Iustice, from which we must expect eternall life. A miserable Doctrine, Grace is in the beginning, Grace is in the middle, Grace is in the ending. A Christian man may be considered in three distances of time: 1. In the time of his conversion: 2 In the time betwixt his beleeving and receiving the end of his Faith: 3. In the time when God will give him the Crowne of glory, life eternall. Now for the first, all grant that we enter by faith into Grace; but for our aftertime, that we stand not under Iustice, but Grace, it is manifest, *Rom.* 5. 2. in which Grace also we stand: At the day of judgement, that we have to deale with mercy, not with justice, it is manifest, 2. *Timoth.* 1: 18. Where the Apostle prayeth that the Lord would shew *Onesyphorus* (a most godly man) mercy, in the day of judgement, and life it selfe, the very thing we come to. Now the guift of Gods spirit whereby we come to it, is called grace, *Rom.* 6. the end, life eternal; not a stipend, but χάρισμα, a gift of grace; thus it is one way cleared. Againe, in what should grace, manifest it selfe, but in these three things. First, in forgiving sinne; Secondly, in attai-

attaining life; Thirdly, in continuing in the present grace. Now when we are converted, wee have need of forgiveneſſe of ſinne, otherwiſe what need we to pray, *Lord forgive us our treſpaſſes*? Beſide, every Saint findeth himſelfe ſold under ſinne, and that as an evill within the will of him, which cannot therefore increaſe his merit, but maketh him more guilty, for heaven we have no need of grace, according to the Law, continue in all perfectly to doe them, and live; none conſcious of ſinne can hope to live this way. Now for perſevering in ſtate of grace, we haue neede of grace, for this we cannot deſerve; but as Gods gracious pleaſure made him to come unto us, ſo it maketh him abide with us, to accompliſh his good worke, which ſhould he not, all would come to nothing in us: For as the ſoule entering into the body, giveth it life, ſenſe and motion, which preſently ceaſe in the body, if the ſoule be departed: So here God, the ſoule of our ſoules, returning to them, doth produce by his ſpirit, a life of grace, which would preſently be extinct, if he ſhould forſake them.

The Vſe is, to let us ſee the fearefull eſtate of the Papiſts, who make Chriſt and his grace laſt no longer then till they are (as they thinke) enabled to juſtifie and ſave themſelves by courſe of grace, according to the Law: They account it grace, that God would inable mee, rather then another to come effectually to life, but no grace that I come to life; as when I might ſell a Horſe to many, it is my favour that I will ſell him to one, and not to another; but it is not my favour that he hath the Horſe which buyeth, *ergo*, by force of communicative juſtice is to have him. Thus they ſay it is Gods grace, that he will have ſome to have life, and give them wherewithall to buy it, but that they have life, is juſtice, not his grace. Poore ſoules, thus they forſake ther mercies, beſides that, they make mercy to have nothing to doe at the day of judgement, and life it ſelfe not be grace, contrary to that which is above named.

We learne hence, ever to humble our ſelves, and flie intirely to Gods mercy; let us confeſſe our ſelves miſerable, unprofitable ſervants in a thouſands regards, having nothing, but grace to cleave unto. The arch-Papiſts confeſſe, that for uncertainty of our owne righteouſneſſe, and danger of vaine-glory, it is the ſafeſt, to truſt onely on Gods mercy in Chriſt; ſurely let us take the ſafeſt way: I would never truſt my ſoule to them, who will not go the ſureſt way to worke in their owne ſalvations.

Obſerve thirdly from this, hee doth wiſh grace with them, when he would wiſh them the greateſt good; obſerve I ſay, what is the moſt excellent thing, which is to be ſought, afore all other; *viz.* the favour of God, that his grace may be with us. To open it before we diſcourſe of it; Grace joined with pitty, doth ſignifie Gods love onely, ſo farre as it is a fountaine, from whence ſpringeth his pitty to us in miſery;

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out of which mercy hee doth, when now wee are miserable, save us; thus grace soundeth nothing but love, and the object of it is more general; for grace is toward us, and every creature, in innocency, and misery; but mercy is only towards us, as we are considered in misery; unlesse the preserving the mutable creature subject to fall, may also be an object of mercy: but when grace is put indefinitely, then grace includeth mercy in it; for mercy is but grace restrained and limited to man, as in misery, the difference is rather in our maner of containing them, then in the things themselves. Now wishing them grace, out of which came true peace; he wisheth three things.

1. That God himselfe should bee still mercifully and graciously inclined to them, *for God is love, 1 John 4, 16.*

2. Hee doth assure them of all effects of Gods grace and love towards them, partly in procuring them all things that were good; the grace of the father of lights, being as a Sun; *Psal. 84, 2.* partly in protecting them from all evil; this favour being as a shield, wherewith the Saints are compassed about. *Psal. 5, 13.*

3. In grace, is included the signification, the report of his grace, in such sort, as that they might have the sense of it, that is, the displaying it on their heads as a banner; the shedding of it into their hearts, the lifting of the light of his countenance upon them. *Lam. 2, 4 Rom. 5. Psal. 4.*

Thus when we wish one favour with any, we wish him, that he may be in their love, inwardly affected, holpen with the fruits of their love and curteously and kindly intreated, in regard of loving usages, which is the signification of their love; for if God should love us, if he should do us good, and shield us from evill, yet should hee hide this from our sense and experience, wee could not have this peace, which is next mentioned.

Now then, we may better se that this love of God, is above all things to bee desired; there is no lacke in this love, no good thing shall bee wanting unto us, nay, if evils in our taste be good for us, wee shall not want them; as the love of a Parent maketh him when need is, provide bitter physicke for his childe, as well as other contentments: No evill shall have accesse; no, if things good in themselves be harmefull for us, they shall have no accesse to us; as the love of a Parent layeth away a knife, which is a good thing in it self, out of the reach of his childe, for whom it were hurtfull: All things which to our sense, and in themselves are evill, this love maketh them worke to our good: If the skilfull Art of a Physitian may make of a poisonfull Viper a wholesome Treacle; no wonder if Gods gracious love, turne even the devill himselfe to become a helpefull instrument, setting forward our perfection, *2 Cor. 12. 9.*

In a word, it maketh a little estate great riches, every estate con-

tentfull: A little thing giuen as a token of the Kings good wil, doe we not prize it more then thrice the vallew of that, which is no pledge of his favour? And when the love of a sinfull man is of such force, that many a woman while shee may injoy it, feeleth not beggery it self not grievous: What a force is there in the grace of God, while it is perceived to make vs finde no grievance in greatest extreamity? Where as without this, were a man in a paradise of the earth, with all the good of it, all were nothing.

There are Noble men in the Tower, who may ride their great Horses, have their Laidies, fare deliciously, want not for wealth, yet because they are out of the Kings favour, no wise man would be in their coates, none esteemeth their state happy: How much more then are all things of no value; if they be possessed without this favour of which we intreate? This grace is our our life, it is better then life. As the Marigold openeth when the Sunne shineth over it, and shutteth when it is drawne; so our life followeth this favour; we are enlarged, if we feele it, if it be hidden, we are troubled. Finally, that which the Kings favorable aspect doth in his Subject, that which the Sunne and Dewe doe in the creatures of the earth, which they make to smile in their manner; the like doth this grace, through all the world of spirits, who feele the influence of it.

Which doth let us see their fearefull estate, who walke in their naturall conditions, children of wrath, never seeking to be reconciled to God. If we stand in mans debt, and in danger of the Law, we will compound the matter: If we are faulty towards some great person, and out of favour, O how will we turne every stone, and use the mediation of all we can, to procure us good will with them? Here we are otherwise, and like these impudent adulteresses, wee care not to returne into favour with our husband, with God from whom wee are most disloyally estranged.

We must hence be exhorted above all things, to seeke Gods grace; the better it is with us, the more neede we have to seeke him with reverence; for, looke as we have no lesse neede of the sunne to continue with us, that we may have light still continued, then we had neede of it to rise over us, that our light might be begunne: So we want Gods gracious presence, as much to continue our comforts, now we have them, as we did at the first to begin them. Now, if you aske by what meanes we may grow up in favour with God. I answere: First we must every day shew unto God that well beloved of his, in whom he is well pleased, from whom favour floweth upon all his, as the oyntment trickled downe from the head, on the garments of *Aaron*. Secondly; We must provoke our hearts earnestly to petition for this; *Seeke my face; Lord I will seeke thy face.* Thirdly; We must grow up in con-

in conscience of our vilenesse to be humble; *God resisteth the proud, and giveth grace to the humble*; that is, sheweth favour: As the lowest vallies are blessed with the happiest influence of the heavens; so here, the contrite humble spirit, is the place God deligteth to let his grace dwell in.

Fourthly; We must labour daily, more and more to depart from evill, and purge our hearts from all the corruptions which remain in them; *The pure in heart shall see God, even the light of his countenance, in grace and glory.* Looke as a cleare transparent thing, as Christall, hath the light comming through it, which cannot pierce through grosser bodies: So in those hearts which are the purest, shall this light of Gods countenance diffuse it selfe most abundantly.

And peace.] Observe from this, that he wisheth them in the next place, *Peace*; that true peace is a most singular blessing. The Apostle cannot speake of it, *Phil. 4. 7.* but he setteth it forth with this commendation, *that it passeth all understanding*; this is that golden bequeath which Christ did leave us, now ready to dye; *My peace I give vnto you, not as the world giveth you, Ioh. 14.22.* That it may be the better conceived, I will open three things. 1, What it is. 2. In what kindes it may be considered. 3. Whence the one and other peace floweth. It may thus be described; Peace is a tranquility or rest in the minde, springing out of Christs death, wrought in us by the spirit, through the word of God: it is a quiet, I say, or heavenly tranquility, for peace, in these salutations, is opposed to feare, griefe, to any kinde of perturbation, which breaketh the sweete consent and harmony of the minde; *My peace I leave with you, feare not, be not troubled*: It is a sweete concord, making ioy in the minde, as the concord of well compounded discords begetteth a most delightfull harmonie, in which the eare ioyeth and triumpheth.

Secondly, it commeth from Christs death; *his chastisement was the chastisement of our peace, his stripes our healing*: For as an imprisoned debtors peace, springeth from some sureties satisfaction, so here, &c.

Thirdly, I say it is wrought through the spirit, *Galat. 5. vers. 22.* any body may put an instrument out of tune, but none can reduce it to true consent, but he that hath the skill of it; And as it is in any mans power to distemper himselfe, and breede troublesome sicknesses, but a skilfull Physitian onely, can restore a temperate constitution: so we of our selves were able to disorder our soules, putting all out of frame, but it is God onely by his spirit, who can heale all [illegible]es, and bring foorth sweete peace in us. Lastly, I say by the Gospell; which is therefore called the Gospell of peace. Now as man leadeth us by his outward words, to see his good meaning toward us; so God by this outward word, as well as inward, doth reveale to us his rich grace. Now we may consider this true peace, as for the sub-

the substance of it begun in us, or as more full, for the circumstanc
degree of it; for as Christ insinuateth a joy in part and respectively
joy full; so wee may conceive of Peace: For, as there is a light mo
cloudy, and more bright and cleare; so there is a peace, with whi
more or lesse disturbance is intermedled. Now Peace considered int
first kind, commeth first from this, that Gods amity is restored; wher
as his wrath was toward us, now he is attoned and reconciled throu
Christ; the working therefore of our peace, is chiefly ascribed to th
that Christ did abolish the enmity twixt God and man. *Eph.* 2. *Col.* 1.

The Angels singing on Christ Nativity, *Peace on earth*; in the ne
words opening the fountaine, *viz. God will to men.* For looke as the
can be no peace to a traytour, till the King turne favourable to him
In like sort it is with us, who from the wombe are rebels, if we knew o
condition.

Further, hence it commeth that the whole creation is accorded wi
us, even the beast, yea, the stones of the field are league with us. *Ho*
2 18. *Iob* 7. For as servants follow their master, souldiers their chiefe
taine, so doe all the creatures obediently follow him who is the Lor
of Hosts. Secondly, this peace commeth from the doing away of
disturbāce which was within man against himselfe; as the accusation
his thoughts for guiltinesse of sin, the rebellion and fight of lust agai
his reason, or rather the spirit of his minde renewed; *we being justifi
by faith, have peace toward God, Rom* 5. 1. *The God of Peace sanctifieth
throughout*; by which we may gather, that while God sanctifieth
he doth shew himself a God that maketh peace; and so many as wall
by this rule, *viz.* rejoycing in Christ crucified, who hath crucified th
world to us, and us to the world, *Peace shall be upon them, Gal.* 6. Fo
looke as the body, sicke with distemper, cannot bee healed with th
Physitians good affection, unlesse his action also bee afforded; soe it
here; it is not sufficient that God should be graciously inclined, unles
he should by his wil and power cure those disturbant aberrations whic
deprived us of all peace. Thirdly, from a securing us for time to come
in regard of enemies, both inward and outward, from breaking th
power of them, of hell, death; that they are not able to hurt us, muc
lesse to prevaile against ns: For it is not the molesting power of en
mies, but the hurting power which stādeth not with Peace. You see ho
gainfull troubles, and wordly peace, stand well together: so the tro
ble of our militant condition accrewing to us from these outward sp
rituall enemies, doth not let our Peace, while we know that all thin
shall worke to our good; that we shall be more then conquerers; th
God will not leave us nor forsake us. Fourthly and lastly our Pea
considered as abovesaid, doth flow from the gift of the spirit, whic
teacheth us in some maner, to know these things which are next abo
named, we have not received the spirit of the world, but the spirit
God

God, which teacheth vs to know the things bestowed vpon vs; for nothing can worke vpon the affections, as to make vs feare, joy, further then it is knowne: and wee see that a condemned prisoner, though that his pardon be sealed, yet is no lesse subject to feare then before, till the matter commeth to his eare, and he be infallible certified of it. *Nihil non præcognitũ efficax volunta em*

Thus much for the grounds, which are in some measure Whereseuer true peace is in any degree. The more full peace, commeth from a further worke of Gods grace in vs, which represseth or vanquisheth for a time all perturbations, which spirituall wickednesses, unbeleefe, unholynesse, in generall, want of godly contentation, defects in our conditions, might occasion. For looke as unto bright cleere light more is required, then that the Sun should be present, inlightening the ayre, *to wit*, that it should be in that strength present. as to waste and disperse all darkesome clouds: so heere to this full peace, it is necessary that all perturbations should be more fully remooued, Thus much for the opening this benifit.

Now the vse of this is, first to stirre vs up to seeke after the true peace Peace is a sweete thing, so swect that many a man doth so loue it, that he will suffer much wrong rather then to giue any way to disquiet. what were all the riches of this kingdome? what were all the contentments of our priuate state vnto vs. if we wanted this Peace? if we could not eat our meat, but with danger of hauing our throats cut before we should rise, were the case thus, would we not flie from our natiue Contries, and seeke vs habitations Where we might liue peaceably? That which a wound is in the flesh, that which a sicke distemper is in the body. that is disquiet and trouble in the minde: Wherefore let vs flye by faith to the Prince of Peace, Christ Iesus. *Vse.* 1.

2 We must stirre vp our selues to be thankfull for this so excellent a benifit. Should God suffer the Deuill to trouble us with the giult of sinne, should he let the power of it rage and usurpe so in us, as to inforce vs to cry o miserable that we are; should the Lord suffer the Devell to haue such Power as to tempt vs with blasphemous suggestions, with prouocations to selfe-murder; should he let such discontented frets dwell in our mindes. Which did waste our liuers. and make vs pine away. with the angvish of them, even in this it were our duties to be thankefull: how much more when we walke all the day long with inward tranquillitie? would not any thinke himselfe faulty, that would not thanke God for this temporall peace of our Kingdome, that we heare not the drumme. the trumpit the clattering of Armour, but that thou hast part in this peace, which maketh thee free from feare of death, hell, the world all wickednesses. which maketh thee sleepe secure whereseoeuer the winde lye, for none can blow, but to bring thee in profit; if thou knowest this peace, how much more art thou bound to breake forth into the praise of thy most mercifull God? *Vse.* 2.

Doct. 5. Obserue further from this, he first nameth Grace, then Peace, as springing from the former: Obserue hence, that all true *Peace* is that which is bred in us from the knowledge of Gods loue towards vs, would we know true Peace? if we finde that Gods loue doth cause in us this grace here spoken of, we may be sure our peace is sound. To open this you must know that Gods grace or loue, doth proue it selfe in common to all, or more speacially to some, and may be called a common or a speciall Grace. Now the Peace which is grounded upon conceit of a common goodnes of God towards vs, is not sound Peace, for euen the beasts enioy common fauour from their Creator: *God saueth man and beast; he openeth his hand and filleth them; his mercy is ouer all his workes*; this more common or vniuersall mercy as I may call it. But here ariseth a necessary question, *viz.* How I may discerne Gods speaciall grace, from this more common; *Ans.* First, this speaciall grace springeth from an other fountaine: common grace commeth hence; God is a faithfull Creator, patient and kinde toward the vnkindest vessels of wrath: Hence it is that he doth them good, that his goodnesse may not want a witnesse in their owne conscience. *Acts.* 14. 17. But this speaciall grace cometh from hence, that he is reconciled to vs in his Sonne. Grace and truth through Christ Iesus; he hath made vs beloued in his well-beloued, *Iohn.* 1, *Ephes.* 1. 7. Secondly, hence commeth a difference in the benefits, for that common fauour giueth benifits, to the preseruation of this naturall life, but this loue in Christ, giueth supernaturall benifits of repentance, faith, hope, inward change of heart and affections, Hence followeth a third difference: For common Grace is acknowledged sometimes while the benifits of this life are afforded men, but they neyther feele nor confesse Grace, when these are bereaued; but this spirituall grace which commeth from Christ, and standeth chiefly in supernaturall gifts, this is felt often most aboundantly in afflections, *Rom.* 5. Afflictions breed patience, patience experience, experience hope, the loue of God being shed into the heart; for as the darknesse of the night hindereth not the bright-shine of the starre, no more doth the darkenesse of affliction obscure the bright shine of this Grace towards vs. Yea wee shall finde this in experience if before our troubles we doe not overtly skinne our soares, sparing our selues in our sins, partly by not provoking our selues to due repentance, partly, by not seeking to get the roots of rebellion throughly mortified, partly by not endeuoring to weane our selues from all inordinate earthly delight in the creature: for our superficiall sleighting in matter of repentance, our boysterous proud impatience, not well subdued, our unweanednesse to something or other; these 3. doe make an Eccliplse of the light of Gods countenance, when now we are afflicted: *This by the way.* A fourth difference in these Graces, may be taken from the effect of them in the heart; for the grace a carnall naturall man feeleth,

neuer

never maketh his heart flie vp from all earthly things, and rejoyce in God, whome he seeth fauourable but euen as a harlot her loue is more to rings, bracelets, or gold sent her, then it is to the senders: so the world an adultéresse, her affections are altogether on the creatures and good benefits giuen them, nothing in comparison, vpon God himselfe: But the true speciall Grace maketh us loue him, who hath loued vs aboue all things, delight our selues in him, say, *What haue I in heauen but him in earth in comparison of him?* Thus then we see that true Peace commeth from sight and experience of Gods spetiall grace to us, and how we may distinguish this spetiall fauour. But before we passe to the Vse, a question may be asked, *viz.* Whether a man may not be in favour with God, and yet without this peace? to which I answer breifly: First, that he may be in favour, and want this outward sensible peace in himselfe: the reason is, because this followeth not my being in favour, but my knowing and my being perswaded that I am in fauour: Now it is not impossible for a man to lose his sense and perswasion, which yer-while he hath had of being in fauour with God, his faith may be for a time in a swoon, and overcast with vnbeleefe. Secondly, I say, though a man may be without this operation of peace, yet the grace of the spirit, which as a root doth beare this fruit, cannot faile in any who is in Gods favor: the fruit may be pulled, when the tree it selfe standeth still, thus in joy; Faith we may likewise distinguish, the seed of God abiding in vs, though these outward secondary effects are not alwayes conspicuous.

Seeing then that true Peace is such as springeth from this speaciall mercy, let vs take heed we be not deceived with false Peace. Looke into thy selfe, what hath made thee think thou art in Gods favor, is this it? becaus he prospereth thee in outward things, ? alas thou buildest vpon sands. The Beasts have the fruits of his grace this way, so farre as agreeth with their kinde, no lesse then thy selfe. *There is a peace in the tents of the wicked ones*; looke *Iob* 21, 9. There is an ease which doth slay the foolish; which is the ease which men doe liue in, it commeth not from feeling this speaciall grace toward them, but from the sleepinesse of the conscience, which maketh them without feeling; from ignorance, which maketh them without knowledge of the evell imminent over them. If a man hath twenty diseases never so painfull, while he is fast asleepe, he is at ease, becausse his senses are bound, not because his diseases are healed. So againe, say a man were in a house ready to fall on his head, let him know nothing of the danger, he is as quiet as if all were safe. Thus mens soules are a sleepe, and ignorant of their perill: Take heed of this sicke sleepe, least it Paine you at waking: take heed least while you say *peace, peace*, that destruction be not at the doores. Yea let the Lords children take heed, who have full Peace, but not from the grounds aboue rehearsed; their Peace commeth not from seeking physicke wherewith to purge their sicke soules, from not

Vse 1.

exercising their feeble strength in workes of repentance, faith, thankefullnesse, forgeting themselues in humaine occasions and contentments, from Laodicean-like conceits. A body of ill habit. while you stirre it not with some courses which fight with such humors, it is quiet; a lame legge while it is rested, is at ease; while the senses are pleased or stounded with some kinde of an odynes, those paines are not felt which are present. finally, a man in a golden dreame, thinketh things farr better with him then they are, and is highly contented for the time. These are waies (my bretheren) whereby wee walke in a full peace, when yet our vnbeleefe hath not beene out-wrastled, when our vnholy lusts haue not beene crucified by us.

Vse. 2. In the second place this letteth you see how you may try the truth of your Peace: Is thy soule at rest because thou feelest this grace shedde into thy heart which is better then life. this grace in Christ, this grace which reacheth to the forgiuenesse of sinnes, to thy sanctification, which no darknesse of affliction can eccliplse, which draweth thy heart vp to God, so that thou makest him thy portion: Is it because the Lord assureth thy heart that he will neuer leaue thee, that nothing shall separare thee from him? Is it because his grace hath scattered some black cloudes which did ouer-spread thy condition; Happy art thou whose repose issueth from these considerations.

Doct. 1. *From God our Father, and from the Lord Iesus Christ.*] Thus wee come from the things wished to the persons from whom they are to be effected, whence marke, who are the authors of true peace, and with whom it is to be sought, Hence it is, that God is, called, *the God of peace.* Christ is called, *the Prince of peace*, God making peace, none can trouble, as, *when he hideth his face, who can beare it, Iob.* 34. 29. Looke as Kings are Authors and maintainers of the ciuill peace within their Countries, they keepe their Subjects from disturbance by forragne and domesticall enemies; so God, the King immortall, and Christ who hath receiued the kingdome, are fitly brought in as the authours of this spirituall peace. And it is to be noted, that he fitly nameth God the Father, and the Sonne our Lord, for, the principall and subordinate power which doe worke any thing, are fitly combined. Now the Father hath all power and he hath Subjected all things unto the Sonne, himselfe and spirit excepted. But why is not the spirit named, it may be said, because the Apostle here is directed to expresse only these persons, who haue a kinde of principall authority and agency. Now the spirit hath the place of executing these things, as sent by the Father and Sonne But in vnfolding these things, as it is good to use diligence, so it is requisite to vse sobriety. For conclusion; Let these be remembred, that though both the Father and Sonne, be fitly named, for the reason aboue; and the Father first both for his principall authority, as likewise, because he worketh both By himselfe, and from himselfe, the Sonne by himselfe as

(as who hath the self-same diuine nature) but not from himselfe, as who is not from him selfe, but from his Father, and therefe in his working keepeth the same order; Neuer-theleſſe, in wiſhing the effecting of things. it is not neceſſary to name any perſons, ne yet God indefinitely,, 2. It is neceſſary to conceiue in minde the true God, in Chriſt, though not diſtinctly to conſider the three perſons: The reaſon is, becauſe every act of religion doth require that wee ſome way apprehend the object of it, and as there can be no ſight without ſome matter viſible propounded, ſo no act of religious worſhip, without this object, in ſome wiſe conceiued, . 3. Marke, That it is lawfull when wee name perſons, to name one onely. two, or all the three, provided that wee name not one, as excluding the other two, nor yet two as excluding the third, for thus calling on one, we inuocate all, and as naming no perſon diſtinctly, wee doe not diſhonour the perſons, ſo naming one and not others, doth not breede any inequality, of honour in our Worſhip. And Laſtly note, that wee may name the ſpirit before the Sonne, and ſo by proportion, the Sonne before the Father; ſee, *Rev.* 1. For as that precedencie ſeemeth deriued from priority of order and inequality of office which is found amongſt the perſons by volluntary agreement; ſo this latter naming of them, ſeemeth to be grounded in the equality of their natures.

Let vs then hence learne wither to fly, that our ſoules may be ſetled *Vſe* in true peace, ſuch as the world can not take from . vs 'Come and ſeeke to him, who if he quiet, nothing can diſturbe thee, Many men when they are diſquieted in minde or body, they fly to ſuch meanes as may ſtil thoſe paines, which they feele ſmarte vpon them, and when they haue with *Cains* city building, and *Sauls* muſicke, with company, good cheare muſicke, imployments, tables cards, &c. quieted the melancholicke ſpirit, then they thinke their peace is well reſtored. God ſetteth theſe things vpon vs, to areſt vs, as it were, wee ſeeke to ſtill them, neuer looking to God that he would, through his Chriſt, be reconciled to vs Now what is this but extreame folly? If a Creditor ſhould ſet a Sergeant upon our backes; were it wiſedome in the Debtor, to compound with him, and corrupt him, and to thinke all ſafe, while the Sergeant winketh at him? Euery body would account this follyfor he is neuer a whit the more out of danger, till the creditor be agreed with, thus it is likewiſe in ſeeking our Peace by ſtilling our evels not by qvieting gods anger, which is juſtly kindled againſt us.

Thus much of the Preface.

VERSE 3.

THe matter of the Epiſtle followeth partly reſpecting Doctrine. partly Exhortation: Doctrine to the begining of the fourth Chapter; Exhortation, to the 21. *v.* of the ſixt Chap. In the Doctrinal part two things chiefly are to be marked. Firſt, he propoundeth Doctrine concerning the benefits wherewith we are bleſſed in Chriſt, which is done more indefinitly in the firſt Chap. aplyed from compariſon of their former eſtates in the ſecond.

Secondly; the ſcandall which his Croſſe might cauſe, and the impediment which it might put to the fruitfull receiuing of theſe things, is prevented, *Chap*, 3. In the more abſolute handling of theſe benefits, we muſt marke, that firſt in this third *verſe*. they are ſummarily propounded, then more particularly from their ſeveral kindes expounded. Now in this 3. *verſe*. the Apoſtle doth not barely propound them, but breaketh out into thankſgiuing, before he maketh mention of them. Three things being to be obſerved in this *verſe*. 1. His praiſe, *Bleſſed*. 2. The perſon praiſed, *that God and Father of our Lord*. 3. The Arguments which are two, Firſt, which God is to Chriſt our Lord, for this is vſuall with the Apoſtle, that when he deſcribeth God in petition or thankſgiuing, that the deſcription containeth matter of ſtrengthning faith, and whitting deſire in the one, and motiues of praiſe in the other; *The God of peace ſanctifie you throughout*, 1. *Theſ*. 5. *Bleſſed be God, the Father of our Lord Ieſus, the God of all mercyes and conſolations*, 2, *Cor*. 1, 3. The ſecond Argument, is from that which God hath done for us in Chriſt, in thoſe words *Who hath bleſſed vs, with all ſpirituall bleſſings, in heauenly things in Chriſt*. Now before we come to the more Particular conſideration of theſe words; ſome things are to be opened for the clearing of them: 1. what is meant by our bleſſing God? *Anſ. Bleſſing*, is ſometime operatiue, working and effecting the hapineſſe of him that is bleſſed; Thus God bleſſeth us, Sometime it is declarative, confeſſing and extolling the bleſſed eſtate of thoſe whom we bleſſe; Thus we bleſſe God, we acknowledge him bleſſed, praiſe, and extol him, *Pſ*. 145. *v*. 1. 2, 21. Where bleſſing & praiſing are made æquivalent. 2. It is to be marked, that theſe words, *God, euen the Father*, contain a diſcription of God from 2. relations vnto Chriſt one from this, that he is the God by covenant of Chriſt: The other from this, that he is the Father; according to that, *Ioh*. 20, 17. *I goe to my father, and your father, to my God and your God*: for this the words beare better then that firſt God indifinitely, then limited to the perſon of the Father, ſhould be conceiued in this ſenſe. *bleſſed be God*, to wit, *God the Father of our Lord*, for the article ſhould rather be prefixed to Πατὴρ, and the particle καὶ doth redound. The laſt thing to be marked, is that the word *heauenly*, which may ſignifie *things*, or *places*, is fitlieſt taken to note the place where our ſpirituall bleſſings were giuen vs, for ſpirituall bleſſing noteth not the action of God bleſſing, bnt the effects proceeding from it, to this ſenſe, who hath bleſſed with ſpirituall things? for the Apoſtle conſtrueth all ſpirituall bleſſings by predeſtination, vocation: now to ſay, *who hath bleſſed vs with ſpirituall things*, in heavenly things, is abſurdly ſuperfluous, Againe this word is in two other places of this *Epiſtle* vſed, to note the circumſtance of place, and therefore is here in that ſence to he conſtrued, without more vrgent reaſon to the contrary. The ſumme is, Praiſed be the God of our Sauiour, praiſed be the God of our Lord Chriſt Ieſus, who hath bleſſed vs, that is, by his bleſſing made

vs pertakers of all spirituall benefits. such as take their beginning from heauen, are kept in heauen, shall all haue their accomplishment in heaven; and all this in Christ, who is the roote, and second *Adam* whence every benefit supernaturall springeth, and is deriued into vs.

To come then first to the action of Praise, Obserue thence in gene- *Doct.* 1
rall, that a good heart must be ready, on consideration of Gods benefits, to breake forth into praises: The Apostle cannot speake, or thinke of them, but that his heart and mouth glorifie God; the manifold doxologues in *Pauls* Epistles may giue sufficient argument of this truth. Nay we see how *David, a man after Gods owne heart,* was so affected, that he did not onely stirre vp himselfe, his soule, spirit, all within him, but all the creatures, euery thing that had breath, from the highest Angell to the lowest creature: this grace being like fire, which once kindled catcheth hold of all that is neare it: For our better vnderstanding this duety I will open two things. 1. what must concurre in this practise 2. how 1
wee may keep our hearts in a good disposition to this duty, To the praising God, three things are required. 1. That our spirit doe acknowledge his goodnesse, in any kinde shewed vs: Hence it is that the Saints call on their hearts, soules, spirits, in this businesse: God is a spirit, and hateth euery service, from which the spirit is estranged. As no musick is gracefull; vnlesse the instrument be first tuned, no more is any voyce of praise acceptable, vnlesse the heart he first ordered. 2. There must be a declaring before men of that kindenesse and loue the Lord hath shewed vs: *Come, I will tell you what God hath done for my soule, Ps. 66, 16. I will dayly tell of thy righteousnesse.* we count it ingratitude in men, when they will smother benifits and never be knowne to other of whom they haue received them, 3. There must be an endevouring of requiting Gods loue, by answering his benefits with thankefull duty by walking worthy of them; *What shall I repay the Lord, for all his benefits vpon mee?* Thus we count him vnthankefull, who doth not bend himselfe to requite loue with the like, so farre as ability reacheth. Now for means 2.
disposing vs this way, we must labour first to know and keepe in remembrance Gods benifits that which is forgotten, is not knowne for the present; nothing vnkowne, affecteth or moveth the will, A danger vnknowne maketh vs not afraid, a benefit unknown maketh vs not joyfull or thankefull, Hence it was that holy men often made Catalogues of Gods benefits, and repeated them to their soules. See *Psal.* 103. *My Soule praise the Lord, forget not all his benefits.* 2.

2. Men must labour their hearts to a sense and feeling of the worth of the benefits which they enjoy, for not having benefits but esteeming and knowing the worth of them, maketh thankfull. Now in this wee greatly faile, four our corrupt natures heed nothing they enjoy, like the eye in this regard. which seeth nothing that lieth on it, bnt taken away some distance, doth brightly discerne it: So wee, when good things are ta-

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taken away know them well, which wee ſee not to be ſuch benifits while wee enjoy them; Againe the plentifull uſe of the beſt things, breedeth a ſatietie, and maketh them no dainties, and hence it commeth that good things which are commonly and conſtantly with vs, are not regarded: Let vs therefore, the rather practiſe this ſecond rule, for the neglect of it maketh vs want our comfort while wee poſſeſſe things For who can take joy in that he eſteemeth not? and it maketh vs have double greife, when now they are removed, for then the conſcience of our carleſneſſe doth bite and ſting vs.

3. A third rule is, ſtill to labour to be poore in ſpirit, and keepe the conſciere of our owne vnworthineſſe, that wee may know our ſelues to be leſſe then the leaſt of Gods mercies, as *Iacob* ſaid. Hunger is ſauce which maketh every thing well taſted, So this pouertie of ſpirit, maketh the leaſt bleſſing ſeeme great toward vs. The humbled poore take the leaſt ſcraps thankefully,

The Vſe of this is firſt, to rebuke our deadneſſe, in whoſe hearts are no affection, in whoſe mouthes are no words, magnifying the Lord, For his continuall mercies: If men doe vs ſmall favours, eſpeacially if they be of countenance and authority; O how wee thinke our ſelues beholding, our mouthes runne ouer in ſpeaking of their courteſie, we giue

Vſe 1. them a thouſaud thankes, we profeſſe our ſelues at their commands, out alas, that being thus one to an other, wee ſhould offer God ſuch meaſure as wee doe: But this exceedeth all the reſt, that becauſe God doth conſtantly continue to vs benefits, that therefore wee ſhould ſlacken our thankfull duty. If one giue vs twenty pound one time onely, wee thanke him, but to giue it us yearely, for twenty yeare together, this is farre more thanks worthy; to give it us as an inheritance for euer, this is moſt of all obliging vs. Thus it is with Gods benifits, which he conſtantly leaſeth out to us, and maketh them as it were a free-hold with us, We for theſe, euen in this conſideration, ſhould moſt extoll him;

Vſe 2. Let vs in the ſecond place ſtirre our ſelues to be thankfull; It is Gods fine and rent, euery thing which he requireth for his benifits: *Call on me in the day of thy trouble, I will deliuer thee, and thou ſhalt glorifie mee*-wee would not forfeit any thing worth the holding for non-payment of rent Let us take heed leaſt for want of thankfullneſſe wee giue God occaſion to re-enter, and diſpoſſeſſe vs of all good things we enjoy.

The God and Father of our Lord Ieſus Chriſt. Obſerue firſt perticularly,

Doct. 2. that euery Chriſtian heart is to magnifie God, in that he hath beene the God of Chriſt our Lord. This doth the Apoſtle, who doth not ſay; *Bleſſed be God the Father for bleſſing of vs*, but firſt, *Bleſſed be the God of our Lord Ieſus Chriſt &.* Before he commeth to conſider what God was to himſelfe, with the reſt of beleevers, he doth extoll him, For that he was to Chriſt the head. Which Doctrine, before we can proſecute profitably, it is fit to vnfold what this doth comprehend, *to be the God of any*; for

for this opened, wee ſhall conceiue more cleerely the equity of this, that wee are to be thankefull in this regard. This is a foundameatall favour, whence all other doe ſpring; and it containeth the eternall loue of God, louing vs, and predeſtinating vs to ſupernaturall happineſſe, as likewiſe euery ſubordinate grace, by which it is executed. Firſt there fore, the fore-knowledge and predeſtinating Chriſt as man, to the grace of perſonall vnion, and glorious office of a Mediatour, of which wee haue 1. *Pet.* 1. 20. this commeth heere to be conceiued. *I haue ſheepe that are mine which are not of this ſheepe-fold,* ſaith Chriſt, where wee ſee that wee are Gods, and God ours, before wee are called, euen by predeſtination. Chriſts calling, of which is ſpoken. *Hebr.* 5. 1. and the confideration, entred with our mediatour, wherein God required on his part, the fulfilling of righteouſneſſe, ſo farr as ſerued to qualifie his perſon; that he might be a fit high Prieſt, and eſpecially the offering his body, that is, his ſoule and body by the curſed death of the croſſe. wherein God promiſed on his part, that he would be with him to ſtrengthen him, and deliuer him from all euill, and to crowne him with glory; yea, that all his ſeede ſhould be bleſſed with righteouſneſſe and life, through him. The ſcripture is plentifull to prooue that it is all kinde of bleſſedneſſe, to haue God for our God. Now then if wee be members with Chriſt our head, haue wee not cauſe to be thankfull unto God euen in this reſpect, that he hath been, and is his god? The ancient Church did magnifie God, that he had made himſelfe the God of *Abraham, Iſaak,* and *Iacob* their forefathers: how much more reaſon is there for us to glorifie him in this regard, that he is the head of Chriſt our Lord,? Againe, if any man ſhould helpe and deliuer from great euils ſome of our friends ſhould doe them many fauours. would wee not returne them in this conſideration thanks, and much commend them? if Chriſt be deare vnto us, wee muſt needs bleſſe and praiſe the Lord, in as much as he hath been a God aſſiſting, preſeruing, and is a God glorifying our Lord and Sauiour. In the head of Chriſt lay all our happineſſe, had not God been a God to him, and covered it in the day of battell, wee had all of us periſhed; all our ſupernaturall happineſſe ſtood and fell in him, Wee may make a double Vſe of this; one of inſtruction in Doctrine, the other reſpecting manners. for ſeeing Ieſus Chriſt hath God for his God, he hath as well a created nature within his perſon, as the increated nature of God; hee could not be a Proper Sauiour of us, were he not God, he could not haue God for his God were he not a creature,. For the Sonne of God; as God, could not be predeſtinated to the perſonall vnion, which the humane nature comming from without was onely capable of, Againe, he did neede no protector nor bleſſer, he did neede a God in theſe regards, as man.

Ioh. 10. 18
Heb. 2. 10
Heb. 7. 26
Heb, 4. 8. 9
Iſa. 53. 10. 11.
Vſe. 1.

Secondly, wee muſt hence be ſtirred up to magnifie God, for that he *Vſe.* 2.

hath beene, and is unto our head. we see in the naturall body, the members joy in the good of the head, yea they preferr it before their owne; for hence it is that if one strike at the head, the hand will ward the blow though it be quite cut of thus if we were such members to our Christ as we should be, we would more reioyce and magnifie God, for that he hath beene and is, to his Christ, then for that which hee worketh for our selues. If wee love not and extoll not the God of Christ in this respect, that he is a God to him it is a signe wee beare not that loue to Christ which we should.

Doct. 3. *And father of our Lord Iesus Christ:*] Obserue secondly: that we are to magnify God in this regard, that he is the Father of our Lord: This respect is heere placed in order of nature, duely for it floweth from the other; God is not first the Father of Christ, in regard of his humane nature; and then his God but because hee was of his owne accord the God predestinating the humane nature in Christ to the personall union, therefore he commeth to be the Father of his sonne, so farre as he subsisteth in flesh: As we are not first the childeren of God, and then come to haue him for our God; but because God hath freely set his loue upon us, and beene our God so farre as to predestinate our adoption, *Ergo*, he commeth to be our Father, and we his childeren: That Christ therefore, as man or in regard of this extrinsick nature is the Sonne of God, it commeth from grace of predestination; Yet we must not thinke that this doth make in God the Father ,a double generation for as the respect of fatherhood is not multiplied from hence, that his Sonne is now single, now married; so Gods generation is not multiplied, in regard that his sonne sometime onely was in nature of God, but now is maried, by an indissoluble personall union, unto our nature, To come unto the doctrine.

If wee see Christ to be the fountaine of all our happinesse, how can we but blesse him who is the Father of him? We see that all the Generations call the Virgin blessed, who found Grace so farre as to beare him; how much more must our hearts be farre from neglecting him to extol him, who is the eternall Father of our Lord? Yea, the hearts which doe affect Christ, doe blesse those that pupilsh his name, and haue any though the least place about him. If we see any whome we loue and admire for thier excellencies, wee account those blessed who any way belong to them: Thus the Queene of *Sheba* accounted the seruants of *Solomon* happy men: Nay there is nothing so meane, which doth any way enioy this or that excellent thing, but we esteeme it blessed, *Dauid*, admiring the beuty of Gods Tabernacle, did almost emulate the happinesse of the Swallowes, who might make their nest neere the Alter; Hee counteth all that haue accesse to it, and that doore-keeper who dwelleth in it, excceding happy. Againe, we see that if any be more remarkeable for wisdome, valour, fauour, with their Prince, if any be a deliuerer

deliuerer of his Country oppressed, will not civill men pronounce the Parents of such childeren thrice happy? Wee shall therefore neyther shew our selues to haue Christ in due admiration, neyther to be heauenly minded, haueing understanding of things heauenly; if wee can thinke of the father of Christ without magnifying of him in this respect Who doth not glorify God in that he is the Creator of this aspectable world, which we behold? but in being the Father of our Lord and Sauiour, his honour is much more displayed: the rather let us striue to magnifie God in this respect, because we shall then assure our hearts that we loue and honour our Lord and Sauiour Iesus, and that we have Vnion and Communion with him, as head and members; for where fellowship is, there is coniunction. Then shall our praises be distinguished from Iewish and Heathenish doxologies, which sound not in them a sillable of Christ Iesus. If we looke at God the Father, we haue reason to laud him in this regard; for it is the greatest manifested glory: If wee consider Christ, we are bound to it; for who can thinke honourably of him that is begotten, but will honour the begetter in regard of him? If at our selues, we may gather from that hath beene spoke, arguments enough, obliging vs to this duty. I speake the more to this point; for the loue of Christ Iesus is cooled, yea almost extinct euen amongst Christians. *Vse* 1.

Now followeth the second argument, from that which God hath done by vs in Christ; Where first we are to consider the action; of Gods blessing. Secondly, the persons blessed. Thirdly, the blessings themselues, set downe by enoligie of the number, and metonimy of the cause *blessing* for *blessed benifits* which are described from the quantity and kinde of them, *with all spirituall blessings*. Fourthly, the place whence those blessings come, and where they are reserved, *heauenly places*. Fiftly and lastly, the fountaines; *in Christ*.

First it is to be marked that he hid in his heart an apprehension of Gods blessing him, with these faithfull ones he wrote vnto, before hee breaketh forth to blesse God. Obserue then in generall, that the sence and knowledge of Gods blessing us, is it which maketh us blesse God againe. Looke through the thanksgiuings of *David* and others, you shall finde that the conscience of some benefits received from God, did moue unto them; *I will praise thee, because thou hast exalted me: Praise the Lord my soul, who hath forgiven all thy sins*, *Psal.* 36. 70. 3. that receit of benefits, is the foundation of thankfulnesse. When the Leper saw himself cured, he returned and gaue thanks: As S. *Iohn* saith in Loue; *We loue him, because he hath loued us first*, 1 *Iohn* 4. So in blessing; *We blesse him, because we finde that he hath blessed us first*. As a wall cannot reflect light and heat from it, till the Sun hath first shined on it; and as an Eccho cannot resound any thing to us, till we haue first spoken unto it: so till our God hath spoken his blessings to vs we cannot resound blessing *Doct.* 4.

sing to him.

Vse. The Vse is to stirre vs up, that as wee desire to praise God, so we would labour to get that spirit which may make vs know the things be stowed on vs. The Papists are the cut throats of thankfulnesse, while they will not let us know the graces giuen us: Wee know our earthly things, (yea which is the pitty) we know them to well, know them so that we are proud of them: Let us labour to know our best blessings, and our hearts will not be vnthankfull. in particular.

Doct. 5. First Obserue, that our heauenly father, he blesseth all his childeren. Looke into the common-wealth, Church, Family, the Fathers in them all, doe blesse those that are vnder them. Princes, their peoples; Teachers. those that depend on them. Parents and Masters, children and seruants; for the greater hath power to blesse the lesser. Thus is it with our heauenly Father, father of all fatherhoods in heauen and earth; he giueth his blessing to those that are his. Againe, as we see earthly Parents, blesse their childeren, both in worde and worke, wishing them blessed and giuing them many benefits; for Parents treasure vp for their childeren: thus our heauenly father, doth both in worde pronounce vs blessed. who are his by faith: *Blessed are you that beleeue on mee; that hunger & thirst for righteousnes; that are pure in heart;* and he doth also bestow on them many benefits which doe make them blessed, For, to blesse, signifieth both as well to giue a gift, as pronounce blessed.

Authoritatiué.

Vse 1. This then must teach us, first to seeke blessing of our heauenly fathers hand; Seeke it as *Iacob* did wrastle for it with prayers and teares, *Gen.* 32 26. Come to God and confesse, that we are accursed childeren of his wrath, but intreating, that for Christ sake, who was made a curse for vs that for this his Sonnes sake he would blesse vs. The blessing on Mount *Sinai* was gotten by doing, but seeing the Law is impossible, to our sinfull weaknesse we must seeke the blessing onely in beleeuing. Would we count that Childe a miscreant, which would not come to the Parents and aske their blessing? It is a token we are bastards, and not children, if we come not to God in secret, and intreate him to blesse vs, through his Christ. What may they thinke of themselues, who haue neuer heartily, and humbly sought this way? That reprobate *Esau* shall condemne them; for he sought his earthly Parents blessing importunately, and with teares when now it was to late, which these neuer did towarde their heauenly.

Vse 2. we who are his childeren, must reioyce in this, that we haue such a father whose blessing we know to be on us; It is with us, as it is with little children, who haue many blessings but thinke little on that matter, which yet an vnderstanding childe more growne vp hath in great account we must amende this and not still be babs in vnderstanding; our blessing is the fountaine of all happinesse; *Come ye blessed of my father, inherite &c. ergo,* is not lightly to be esteemed.

Vse 3. A third Vse, may be for Imitation. Obserue

Obserue thirdly, *who hath blessed us, my selfe with you, who are faithfull Saints.* Obserue, what kinde of children have their fathers blessing; the faithfull ones who are sanctified, these are blessed of God; for Saint *Pauls* saying *who hath blessed vs*, doth not speake rhetorically, like great men who speake in the plurall number, for the singular; *we will you, this or that was done to us*, but he hath reference to these *Ephesians.* whom he described in the first Verse, of whome ioyned with himselfe, he affirmeth that they were blessed; The truth is first we are really and actually blessed, blessednesse being recived into themselues, but such as are beleeuers, & now sanctified, though others are predestinate to blessednesse, yet this doth onely make them blessed, so farre as that their blessednes is intended in time future, it doth not for the present work any alteration in them, tending this way. Prædestinate and reprobate, before faith come, are in themselues all one: *Know you not that drunckards. railers, shall not enter into Gods kingdome; such were you, but now you are washed*; these *ergo*, who are now blessed, *ergo*, predestinated before their callings, were the same with them, who shall not enter into Gods kingdome.

Secondly; I say, as none are actually blessed, so none can be knowne and affirmed to be blessed in Gods purpose, which are not beleeuers and Saints. The reason is because that which is in Gods minde cannot bee knowne further then the worke of God doth reueale it. Now Gods word doth tell as onely thus farre, that such as are and shall be called to faith and sanctified, they are predestinate. Now then further then we can see faith, we cannot descern any to be predistinate: But the faith of such who are already beleeuers, is onely such as we may perceiue (for there is no word reuealing whome God will giue faith to hereafter, I say so reuealing it that their persons thereby are made euident to us, *ergo*, wee can see none to be to predestinate to saluation, unlesse wee can by fruits, behold him to bee in present a beleeuer. Againe our faith and grace. is the worke beginning our saluation; till therefore faith is wrought, there is no worke of God apparrant, which doth let us see he hath a purpose to saue: This then is a truth, that the beleeuing and holy person, is onely such, of whome we may say, that he is blessed of God; yet this caution is to be taken, that as we cannot say any is blessed; so we cannot say any man in particular, wanting faith and grace, shall not be blessed, or that he is not predestinated. if a man vp a fore day should reason thus; here is no sunne vp, *ergo*, none will rise to day, his sequell were friuolous, so here, &c.

The Vse of this Doctrine. is first to comfort the Lords, who beleeue so on Christ, that their hearts are purified, and their desire is to walke precisely, the world accounteth them, as they did before of Saint *Paul.* Christians, and Christ himselfe, as if they were off-scourings, 1 *Cor.* 4. base curssed people, *Ieh.* 7. Curssed and plauged of God, rather then blessed *Isa.* 53. 4. But this is our comfort, God thinketh, and pronounceth otherwise of vs. *Vse* 1. Ephes. 5. 15.

We

Vse 2. We see the vaine iudgment of worldlings, they giving sentence according to sense, thinke often wicked ons happy, *Mat.*3.14. To ride on a fine Palfrey, to have a cap and knee giuen them. to fat their hearts with laughter and all earthly contentments; these things our Epicure-like Christians count felicity; But if thou hast not faith and grace, clensing thy heart and life, though thy excellency doth touch the clouds, and thou dost seeme to make thy neast in the starres, yet shalt thou perish like the dung. the higher thou hast beene lifed vp, so much the more deadly downe fall shall thou take into those hellish torments, that fearfull destruction, *Thus much for the persons blessed.* Now for the blessings 1. The quality, *With spirituall.* 2. The quantity, *with [all] spirituall blesings* First, for *Paul*, marke what kinde of benefits prouoke him to blesse God euen those which are spirituall, Obserue, What benefits make a re-
Doct.7. generate man thankefull; those that are spirituall those bestowed on himselfe, or on his bretheren or sisters doe make him thankfull: There are naturall, civill, and spirituall benifits: Whatsoeuer things liue a naturall or civill life. naturall and ciuill benefits are welcome to them; so are spirituall. with such as haue receiued a life spirituall, the uery Horse will scrape and neigh, and if he coulde speake, would say I thanke you when youbring him his prouender. Let acivill man be, taught skill in some faculties, giue him wealth, honour, and fauour with those that are great, you win his loue giue a voluptuous Gentleman a Dog, or Hawke you shall haue more thanks, then for a better marter, when these things befall their freinds, it reioyceth them: Thus a spirituall man when he seeth on himselfe or others spirituall things bestowed it doth make him both glad and thankfull *Rom.*1.8.1.*Cor.*1.4.*Rom.*6.17.

Vse 1. The Vse of which consideration, is to let us see what kinde of creaturs we are: If we be risen with Christ, we will affect things spirituall; forgiueneese of sinne, the gift of faith, sanctification, and such like; so as to be thankfull for them, ioyfull of them: yea, if we have any fellow-feeling, as members knit together in the same body, we shall not be able to see these benefits in any, but they will moue us to be thankefull.

Obserue thirdly In regard of God, what kinde of benefits he doth giue his childeren, *to wit*, such as are spirituall; euery thing in nature doth commnnicate with that which is be gotten of it, such a like nature as it selfe retaineth: Thus it is also with ciuill men, for they leaue their childeren, Gold and Siluer, House and Land, and such like other good ciuill benefits: Thus our heauenly father, he is a spirit, he, *ergo*, maketh us partakers of a diuine nature, who are his childeren, and blesseth us with spirituallll blesings

Now a blessing is spirituall in two regards. 1. In respect of the natur when it is a thing wrought, not by any power of nature, or meanes naturall; but by the uertue of Gods spirit, and meanes supernaturall, such as is Gods word. 2. Things are then in some sort spirituall, when though

for their eſſense and being they exceede not natur, yet they ar directed by a ſupernaturall prouidence to worke vnto an end aboue nature, euen to bring vs vnto happineſe with God, ſuch as is ſpirituall and ſupernaturall. Now God doth thus giue his childeren many bleſſings ſpirituall for nature; and doth ſo guide all things, health, wealth, ſickneſſe, pouerty, that they worke together vnto the ſpirituall and ſupernaturall ſaluation of theſe that are his. if then one ſhould obiect and ſay, why the godly haue the benefits of this life, naturall and ciuill, as well as thoſe belonging to another, *ergo*, are not bleſſed onely with ſpirituall bleſſings. *I anſwer*, That euē theſe benefits ar in ſome ſort ſpiritual while by Gods prouidēce they ar eleuated & guided to a higher ēd thē is the ſeruice of this life only. Hēce we may make a rule whereby we may, know whether we be Gods true childeren, whether wee haue the childrens bleſſing. Let us ēter into our ſelues, & looke if wee finde theſe ſpirituall bleſſings, then we may ſecure out ſelues, that we are the Lords: Theſe are all of them appurtenances to the matter of inheritances. now we know, though Parents giue Legacies to many uſes, to many perſons who are no kinne to them, yet they conueigh the matter of inheritance onely to childeren; So doth onr God giue many bleſſings to men deuoide of grace, to caſt-awaies, but theſe ſpirituall bleſſings of founde faith repentance, &c. Which ſerue to enter vs into the inheritance of that euerlaſting kingdome, hee beſtoweth theſe on none but childeren. Let not men deceiue themſelues, becauſe they haue theſe outward things. *Eſau* got the bleſſing, which the deaw of heauen, and the fatneſſe of the earth might yeelde him: *Abraham*, gaue gifts to the children of his Concubines, though not *Iſaaks* bleſſing. Thou canſt not know thy ſelfe bleſſed of God, by outward things, vnleſſe thou findeſt them to prouoke thee to loue and feare, and be thankfull to the Lord, and ſo ſet forward thy ſpirituall ſaluation.

Secondly, Wee ſee here that the happineſſe, the riches of the ſpirituall man, are not knowne nor diſcerned with outwarde ſenſes and carnall reaſon; for ſpirituall things cannot be diſcerned, but ſpiritually; the godly man hath a white ſtone, in which is writen a name, that none read but himſelfe; he is abſolued from ſinne, & excepted to be a Son of God, through Chriſt, and heire of heauen: And yet becauſe he is thus made a ſon of god through Chriſt, the world doth not know him; euē as we know not the ſonnes of Princes, (were they amongſt us,) who dwell in Nations far from us. But this muſt not diſmay vs: Some men that carry o low ſaile, being of greate wealth, liueing at an under rate, in regard of that their ſtate might beare. Whē ſome of greateſt ſhow, but meane wealth. ſcorne them as poore; they ſmile at the matter knowing themſelues in matter of eſtate, not inferiour to the other, & they pleaſe themſelues thus that they are unknowne: while we haue hidden treaſures the world knoweth not of, we are not to be dejected

Vſe 2.

1 Cor. 2.

Revel. 2. 17.

1 Ioh. 3. 3.

In

Doct.8. *In heauenly places.*] Obſerue, Where all our bleſſings are giuen us, in heauens; there they are firſt framed thence they come which we haue there being the conſumation of them reſerued; our hope, not the habite whereby we hope, for after all things preſent this ſhall haue no place, 1 *Cor*, 13. but the things we hope for are in heauen, our incorruptible inheritance, is heauen, reſerued for us, where Chriſt our head was; there Saint *Paul*, there all things may well ſayd to be, which ar giuen us in him: Now when the Apoſtle did write, Chriſt the common treaſury of all his Churches good, was in heauen. earthly Parents giue and leaue their children bleſſings, therewhere themſelues haue their abode; they giue not commonly inheritances to them in Countries they neuer did dwell in: Our heauenly Fathers dwelling is in the heauens, and there he giueth us our bleſſing. Againe wee ſee that is the place, where euery *thing* reſteth that I ſay in which it is firſt bred, from which it firſt commeth; Fiſh bred in water, there they abide, they cannot liue being out of it: ſo the creatures in the earth: and thus theſe ſpirituall benefits, the place of them is heauen, there is kept the fulneſſe of them, thence they come thence they ſhall haue their conſummation In this regard earthly things are called things below. heauenly, things aboue. where Chriſt ſitteth; this is our aduantage. What a man in a ſtrange Country, as a Sojourner a while, would not wiſh, were he to receaue great ſummes, that they were paid in his owne Countrey, for his vſe, rather then tendred to him there. Where he was a ſtranger? So it is with vs vnder ſayle toward our Country where our father dwelleth, it is our commodity that our treaſures are reſerued.

Vſe 1, The Vſe is firſt to let vs ſee our ſecurity, in regard of theſe benefits: Such as haue earthly treaſures, they loue when it is in ſafty; ſo it is that the treaſure laid vp in heaven, is ſafe there, neither the Ruſt cankereth, nor yet the Theefe breaketh in.

Vſe 2. This ſhould ſtirre vp our hearts heauen-warde, for where our chiefe treaſure is, ſhould not our hearts be there with it? Were Land fallen us by the death of any, in the remoteſt ſhire of England, we would not thinke much of going to ſee, and take poſſeſſion of it: Thus it ſhould be here, wee ſhould ſtriue while on earth, to get a large enterance into this heauenly kingdome, while we are here on earth,

Vſe 3. This conſidered, is a great ground of patience: We ſee men on the way, will content themſelues with ſorry lodging, and paſſe by a little diſeaſements, for they know that once at home, they ſhall take their eaſe. and want no contentments: Here wee haue many wants ſpirituall we are incountred with many difficulties, but at our home, in the heauens, we haue all kinde of bleſſings reſerued for us, See, *Heb.* 10. *They endured with ioy the ſpoyling of their goods, knowing that in heauen they had a more enduring ſubſtance.*

Doct.9, Againe, that he ſaith, [*All ſpirituall bleſſings.*] We may note, how liberality

berally God dealeth with his children: To giue us any blessings, were mercy, for we haue iustly forfeited them all; To giue us spirituall blessings is more; but thus to give us all kinde of spirituall blessings; yea, as you heard in the last Doctrine, to make every blessing, after a sort spirituall, this is his exceeding bountifulnesse: Hee hath given us all things that pertaine to live eternall, in the world to come, and to *liue godlily in this present world*, 1 *Petr.* 2. 1. We see great men on earth, doe not onely giue their Heires earthly blessings, but all kinde of earthly blessings, dignity, offices, they take them wiues, bestow on them house, land, money, euery thing aboundantly; thus doth our heauenly Father in things spirituall. To understand it more fully; know these spiritual benefits are eternall, I meane giuen vs for eternity, or, in time performed to vs. The first are our Election, Predestination, of which hereafter.

Dona spiritualia: Essentialia, accidentalia. Essent. in quorũ perfectione sanctitatis perfectio consistit: Accident. quæ possunt abesse sanctificatione nostra sibiconstante, illuminationes pleniores suavitatis, &c.

Now these given us in time are double, such as we haue for the present: such as are kept to be reuealed heereafter, 1 *Pet.* 1. 3. These which we have for the Present, are Positiue, such as doe conferre some good thing vpon vs; or Priuatiue, such as keepe evill from vs. Gods positiue spirituall benefits are inward or outward: Inward, all illuminations, inspiration, guifts of the spirit, all moving and confirming of Grace once received: Outward blessings, Word, Sacraments, occasions outwardly moving vs to good, all the gifts of grace in others, by which we are edified, they are our spirituall blessings whom they profit, not theirs onely in whom they are receiued: In a word, euery thing which is made to further our salvation, is made in this regard a spirituall outward blessing to vs.

Now the Priuatiue blessings, in not letting temptations come, not come in such strength, in putting them by, in defeating the effect which otherwise they would haue, they are above all can be spoken or comprehẽded. The blessings to be reuealed in the last time, which respect both the soule and body, for that shall be made spirituall, they are such as neuer eye saw, nor eare heard: And though we haue them not in possession, yet they are ours; we are blessed with them, though wee are not yet possessed of them. as an heyre hath right to his lands, during his Wardship. Let these these then suffice to giue you some taste of this bountfulnesse of God toward us.

Vse 1.

The Vse is to stirre us up to seeke to be partaker of this our Fathers blessing: Happy are wee whom he hath thus blessed, if wee be stirred up to cry to him, that we may be partakers of it, & cursed are wee who heare such bountifulnesse of his toward us, if wee despise it, not looking after, nor caring for it. Many prohane *Esaues* prefer their pottage before this blessing. If men being capable of great hopes from their earthly Parents, should choose a wandering life, not setting by all their Fathers could leave them, would not every one cry out of them as forlorne miscreants? Thus it is with us, wee are capable of all kindes of spirituall blessings from our heavenly Father, things so great as neuer entred into the heart of any fully:

If wee liue like Prodigals, stray from his house, not setting by these things how wofull is our case?

Vse 2. Secondly, wee see the great happinesse of the godly man; What if he had not a crosse to blesse him with? yet he hath in reversion great things; he hath all aboundance in hope, though not in hand: A great heyre is euen accounted wealthy, though during his non-age and Wardship, he is often held straight allowance; so here, &c.

Vse 3. Lastly, wee see their error who seeke blessings out of Christ, who made euery thing, in whom all is *Amen*: Such who seeke iustification, perseuerance, pardon of sinnes after Baptisme in themselues, their own satisfactions in the Churches treasury.

Doct. 10. *In Christ*:] Obserue lastly, in, & through whom we come to be blessed, euen in and through Christ our Lord; We are blessed through the acknowledging of Christ, with all things that belong to life eternall, & godlinesse. Christ is made of God, our sanctifier, iustifier, rather, Redeemer. In Christ was the fulnesse of Grace, that we might receive from him, the Sunne of righteousnesse, and Head of us. We haue life begunne in us, I meane the life of Grace: Where was it before our calling? Where was the life of us before we were born? was it not in our Parents? Thus this life we have, before it come to be conveyed to us, was in Christ the secound *Adam*, and common Parent of us all. We looke for life in the heavens: Where is it? Where is the life of a tree in Winter? Is it not in the roote? at the Spring it will be manifested by leaves, blossomes, fruites? so, *our life we looke for, is hid in Christ* our roote, as it were; When he the Sunne of life and righteousnesse shall appoach to us in iudgement, then shall we have that life, now hidden, manifested in us.

2 Pet. 3. 1 Cor. 3. 1 Colos. 3. 3.

Vse 1. The Vse of this is, first to let us see to whom we are to give the praise of all we have received, even to Christ the head of us. Wee have received our spirituall being from him.

2. Againe, we must labour to get more neere communion with Christ, seeing hee is the fountaine, whether should we have recourse but to him? the more we could approach to the Sunne, the more should we be inlightned with the light of it. Want of Vnion and Communion with this fountaine, maketh the Grace in temporizers come to nothing, as waters doe which have no running spring to feede them.

Verse. 4. *Who hath elected us.*] Now he doth prosecute the Doctrine of Gods benefits, which were summarily propounded, and proveth that he spake by particular enumeration; first, of benefits before all times, which we have so in Christ, that wee have them through him; Secondly, of those benefits which we have so in Christ, that we have them also for his sake, & through him, as he speaketh in the 7. verse changing his phrase, *in whom we haue redemption through his bloud*. There former are two. 1. Election in this verse, 2. Predestination in the 5. & 6. verses. In this verse wee are to marke these things,

things. 1. The spirituall blessings, as hee *hath elected*. 2. The persons heere to be elected (*us*,). The person in whom. (*in him.*) 4. The time. 5. The end.

First, to open the meaning of them, & then to come to the instruction to be deduced. First, for Election it is put sometime for that election which is made in tẽporary exeeution of Gods purpose, whether it be a separating of men to state of Grace, which maketh them as the chosen first fruits of the creature, thus it is taken, *Iohn* 15.19. *The world hateth you because I haue chosen you out of the world*, & thus, 1 *Pet.* 1. *v.* 2. *to the elect of the dispertion*, seemeth to be understood: or a separating of them to any office or dignity, as *Saul*, yea, *Iudas* might in this sense be said (*chose*). But heere hee speaketh of that choise which God made with himselfe from all eternity, as is manifest.

Secoundly, By the persons (*vs*) he meaneth himselfe, with those *Ephesians* which hee had called Saints and beleevers, *ver.* 1.

In him.] Is diversly construed; first, in him, that is in God the Sonne, not considered as God man, Head and Mediator of the Church, but as second Person, God with the Father. Thus all things are said created, in, or by Christ; not that he is considered as Man God in this worke, but because Christ God-Man as the Sonne of God, God with the Father and Spirit, as that person by whom all things are created. But *ver.* 3 it is plaine, he doth consider Christs as wee are blessed in him, in regard of both natures, even as he hath God for his God by covenant: In him who hath God for his God and Father we are blessd.

Some make this (*in Christ*) not to be referred to that action of election, but to the end, in this sense; *He hath chosen us in Christ, that we should be holy*, that is, hee hath chosen us that wee should be holy in Christ; but besides the harshnes, it is impertinent, though a truth; for, his scope is to proue, not that in Christ we are made holy, but that we haue this blessing of election in Christ.

Some take (*in Christ*,) as if it belonged to the persons elected, in this sense, as he hath chosen us now by faith in Christ, to that fore-sight of his which beholdeth all things as present, which are to come; but this is beside the scope of this Scripture, which intendeth not to lay downe our vnion with Christ by faith, but Gods electing Christ, *Ergo*, *in him*, must needs belong to the action of Electing, not that obiect about which it is exercised.

In him.] Therefore noteth, Christ God man, as the head and first Elect, after whom, & in whom all of us his body (for order of Nature) are elected: so that this phrase noteth the order in which wee come to be elected, not the cause of election.

For the time, there are 3. phrase which seeme to note the same thing: 1. *From the beginning*: 2 *Before worlds*: 3. *Before the foundation of the world*. These all may note that eternall love of God toward us; there understand nothing but eternity, but because within eternity God doth fore see the

2 Thess 2. 13. 2 Tim. 1.

things which are done in time, and therefore though hee chose from eternity, nothing hindereth (as some thinke) but that he might foresee some thing where upon to choose; therefore this phrase may be extended not onely to respect the actuall creation, but the Decree it selfe of the worlds being: to this sense, that hee chose his in order of nature, before by his Decree hee laid the foundation of the world.

The end is all one with salvation elsewhere named; for, love made perfect is the formall blessednesse we looke for in heaven: it is nothing else but the supernaturall being & life of a Christian, which is begun in Grace, perfected in glory. The summe of these words more amply is this:

> *Blessed be he who hath blessed us in Christ with every spirituall blessing*: As for example; First he hath with himself set his liking on us, chosen us before others; *us*, I say, who now believe on Christ, and are sanctified by his spirit; this his Election, beginning first at Christ our Head, & so descending downeward on us his members, in him: & this his Grace was toward us before there was any world, yea, for order of nature before his decree did lay the foundation of the world, that to which he hath elected being no lesse then salvation, that glorious life of loue, which begun heere, shall one day bee made spotles and perfect before him.

Now to come to the Doctrine hence to be deduced.

Doct. 1. First, We see what is blessing worthy all thankfulnesse, even this of our election: *I praise God alwaies, who hath elected you from the beginning*: This is the roote, out of which all these blessings grow, which in time we partake, even as the body & bowes & branches of the tree issue from the root, & are borne up by the same, *Ergo*, this is in nature, and in *S. Pauls* reckoning, before predestination it selfe. For as first I agree upon this end, I will help a sicke man to recover his health, before I determine to send for any Physitian: so here, God doth first by election choose to the end, and agree on that in order of nature, before hee predestinates meanes, by which he will most certainely bring to this end. For the better understanding of this benefit, two things shall be briefly opened. 1. What it is. 2. Why God the Father is here said onely to elect. For the first, the common matter which doth concur to the being of this benefit, is loue; a loue which God hath to us to bring us to that life, which is above nature; therefore sometime Gods choosing, is expressed by loving; *I haue loved Iacob, and hated Esau*, that is not yeelded *Esau* that measure of loue, which the Hebrewes called hating. But there is a further thing in election, which doth difference it from love, and that is a respect; which is in this loue, whereby it is caried to some, before othersome; it so loveth some, that it reiecteth other some from having part in it. *Deut. 7. 7. I haue loued thee, & chosen thee* Should God haue loued every reasonable creature to life, there had, beene

love

loue to al: but election of none; he who taketh al, maketh no choise of any: therefore God maketh it a different thing; *I haue loued thee, & chosen thee*: Some make this all one with that fore-knowledge mentioned, *Rom.* 8. 29. & it cānot be denied; but knowledge is often put for loue & approbation, & that God knoweth his Church and chosen, far otherwise then other things; even as a man knoweth all his goods & substance, but his wife and children after a special manner: Nevertheless, it may wel note, that knowledge which is in order to this action of Gods choosing, whether going before it, or cōming after it. If we have chosen any to any thing, we know whom we haue chosen and if we are about to choose any: we know whom we are a about to chose: So God doth not onely know whom he hath chosen, which knowledge (to our māner of conceiving) doth folow the act of his will, now being put forth, but he doth know whom he is in choosing, or about to chose: and this doth goe before to our understanding: And this I thinke the meaning of fore-knowledge in that place: Such whom he he did fore-know to be the persons whom he would choose, such hee did predestinate; & thus that place, 1 *Pet* 1. *ver*. 1. may be more fitly resolved; were he saith, *the faithfull of the dispersion were chosen, according to fore-knowledge.* Rom. 8. 29. Expounded.

Now God the Father is said to chose, not that the Sonne, and Spirit choose not also, (for if three of us had but one will common to us all, one could not will if the other two should not also will,) because the Sonne substaineth the person of one elected, the Spirit is the witnesse, sealing this grace to our hearts. As the Father is often alone named in invocation, not that the other persons are not to be praied vnto, but because the Sonne is considered as the mediator, and the Spirit as the Shoole-master, teaching us what to pray as we ought, therefore the Father onely is expressed.

Wherefore this benefit, being matter of thanksgiuing, let us labour to acknowledge the goodnesse of God this way. We wil thanke men, even for the good meaning and purposes we perceiue them to have toward us, though they haue done nothing by us. When *David* leaped, reioycing in spirit before the Arke, what was before him? That God who had chosen him, had reiected the house of *Saul*, from ruling over his people. How should we reioyce in spirit, to thinke that God hath elected vs to an eternall kingdome? from which many, no way our inferiours, are reiected? If any show us common countenance, we doe not so much respect it; but if they admit us into such peculiar fauour as they will not communicate with any who are not their best beloved, then wee doe highly esteeme it: To be taken unto this riches of grace, this so restrained favour, in which the greatest part of man-kinde haue no part, how should it affect us? *Vse* 1.

Doct 2. The second Doctrine. Who they are of whom we may say, that they are elect; even such, *who haue true faith & holinesse*: As we may know Faith so we may know Election. If we see in iudgement of charity, that any hath a faith unfained, and true endeavour of holinesse; we may in judgement of charity, say that such are elected. Thus Saint *Peter* and *Iohn*, may giue the name of *Elect*, to the members of the visible Churches, to whom they wrote. If we know by experimentall certainty, or by faith, that any haue true holinesse and holinesse, we doe in the same manner, certainely know, that we or they are elected. Thus we may by Faith, know that in every true visible Church, there are some elect of God; because the word teacheth, that where God giveth his word, there are some Saints whom hee will gather and edifie; some good ground where he sendeth his seedes-men: Thus we may know certainely our selves elect, because we may by certaine experience know our selves to have Faith. If I see one put into the office of the court of Wards, or into the Treasurors Place or so; I know that such a man was the man, whom the king had chosen with himselfe to have the place: So when God now hath by faith and sanctification, taken one out of this world we may know that he was chosen forth of the world, unto life. things may be said to be, when now their being is made manifest, While a babe is in the womb, we know not what is there conceived, but when we see a man-childe borne, then we know that such an one was conceived. So when the babe is borne, when the being of faith & holinesse are apparant; we may say that such a person, before all worlds was conceived in the womb of Gods secret Election. We may know a will secret three wayes.

1. If a man will himselfe tell us. 2. If he he will write to us. 3. If he doe this or that, we know then by euent, he had a will to such matters, which now we see him execute: So here God may speake by extraordinary reuelation, which hath beene the priuiledge of some few. 2. God may make his will knowne by the oridnary enlightning of his spirit, which is that unto the minde, as a word is unto the eare: We haue received the spirit, to teach vs to know these deepes of Gods gracious purpose towards us 1 *Cor.* 2. 12. by the letter of his word, that golden chaine, *Rom.* 8. 29. If I be sanctified with the diuine nature, in which glory is begunne, I am iustified; if iustified, I haue beene called according to purpose; if called, I was predestinate to meanes, I was foreknowne, as one whom God would chose to the end euen to glory.

3 When I see my selfe set a part by God, from the world; the euent doth tell me, God chose me from amongst others: When I loue God, come out of the world, choosing him as my portion: then I may know he hath loued me first, and chosen me, even as I know a seale hath beene set there, where I behold the print of it One may obiect, that God onely knoweth who are his: *Ans.* God onely knoweth by himselfe who they are whom he approveth for his own, but with this, may stand the knowledge of such to whom

whom God revaleth it; as none but the Son knoweth the Father, and such to whom the Son revealeth it. 2. God onely knoweth his collectively take, that is, the whole uniuersity of his chosen; no meere man nor creature, doth in this sense know who are Gods. *Obiect.* Could we know that we haue true faith & holines, we might know our Election but wee cannot; for many who have them not thinke they have them; many who have them in some sort, fall from them, many who have them, so as they shall not faile, yet may misse in iudging of their estates, as *Peter*; *If all should for sake thee, &c.* To this I answere; First, though a man dreame he eate, or be in this or that condition, & be deceived; yet a man who is that or that waking, doth know it & is not deluded: So here, though the dreaming man, who is a sleepe in sinne, may mocke himselfe; the man who is awake and walketh with God, is not mistaken. To the second, I answere Many who haue temporary graces, fall from them, but this letteth not but a man who hath that grace which maketh the heart honest, may know that his grace shall abide, and is such as shall be accompanied with perseverance: Because some thinke counterfeit money good silver. it followeth not, but that we may know that which is good, from that which is otherwise. Finally, though a true sanctified man may be deceived in iudging of his measure of love or strength, it followeth not, that therefore hee connot iudge at all truely of his estate. I may be deceived in iudging how wise I am, how strong, but not in iudging that I live, have sense, move; so it was with *Peter*. But this is by he way.

The Vse of this Doctrine is to let vs see, that we may come to know our Election. If we finde that our hears have that faith on Christ, by which they are purified, he who may know he hath that faith, which is the faith of the elect, he may know he is elected also; *Wherefore let us striue to make our election sure.* We will dive into the affections of men, we cannot be at rest, till wee know how they are minded toward us. What beseemeth a childe more then to labour, that he may know his fathers good nesse to him? We should seeke to God to witnesse to us by his spirit this grace, to make us understand it, through the word; we should trie our faith, & sanctification; this is the counterpane written out by the orginall copie, that will of God within himselfe chooseing us to holinesse. The want of this paines maketh some that they come to call in question Gods love, election, yea, whether ever they had grace, yea or no. Should any corporation choose us to any place of dignity & profit, we would quickly learne it, and if wee had but an inekling, wee would not rest till we had found the whole matter, I would faithful soules were as wise in this matter. *Vse* 1.

They are heare rebuked, who thinke that those that are elect, cannot be knowne, that it is presumption to goe so farre: But shall wee giue thankes, as *Paul* doth, for that we doe not, know? besides, are we bid to beleeve the Gospell, a part whereof this is: we must not be proudly arrogant, to thinke wee can search these things to the full; for to see things vnuisible, & search *Vse* 2.

things

things unsearchable, are a like unpossible: We must not therefore be arrogant above that is written, nor yet unthankefully negligent, so farre as to neglect that which is written for our instruction.

Doct 3. *In him*] Observe, in what order we are chosen: This grace of election beginneth first with Christ our head, and descendeth to us in him; it noteth the order, in which we are elected, not the cause of election; wee must not thinke that wee are first elected, and that Christ then by occasion of our fall is elected; no, he is the first begotten amongst all his brethren, having the præemience; He was sealed, & set a part to be the Prince of our salvation, to the glory of grace, before (for nature) that we were elected; He was *fore-knowne before the foundation of the world*, 1 Pet. 1. The wise providence of God doth dispose every thing, so much more principally & timely, by how much it is more excellent: Hence it is, that it doth not think of electing & predestinating us, who are as a body, and come by occasion to thinke on him, who is the head afterward. 2. We are prestinated to be made like unto him: Now that master picture and first patterne is before that which is drawne by it, and done after: Christ was the chiefe patterne of the election of grace; And looke as it were an unnaturall thing for the feete to come forth of the wombe, before the head; So for vs to come forth of this wombe before our head, to me seemeth very preposterous; yet I say, though he is first chosen to that glory which became him as a head, he is not the cause why we are chosen; Even as the first *Adam* is not the cause why God did loue one, so that I should be a man, & haue this naturall life & being, though in & through him I come to have this being: So Christ is not the cause why God would have me, rather then others haue this being and life a bove nature, though I attaine to, & receive this being in him, for his sake, and through him. The love of God as immediately commeth from himselfe to me, as to Christ; this love whereby he would haue me to receive supernaturall life and blessednesse with himselfe. But here two weighty Obiections are to be answered; for hence two erroneous conclusions are inferred, in this wise; The first proveth that we. as e-

Obiect. 1. lected, are now considered as fallen into sinne. *Those who are chosen in him, whose promise and exhibition commeth in after sinne, they are considered as now in sinne, before they are chosen: But we are chosen in him &c,*

Rep. The first part is not true, as which presupposeth that things are in Gods intention the same order in which wee see them in execution: Things in their materiall existing have one order, in their intending another. I want a house to dwell in, I must hire or build one. I cannot get any let to me, say I, well then; I intend to build me a dwelling house, I cannot without workemen: I intend in the third place, to hire Carpenters and Masons, but because my workemen can doe nothing without matter, hence I decree

to

to prepare ſtone & wood. Now in executing, I firſt ſet ſtone and wood the matter, then I hire workmen, then I rayſe the frame, then I enter and dwel in it. In order of materiall exiſting, Chriſt is reuealed, promiſed, exhibited after ſinne, but he was intended before ſinne; the Apoſtle reckoned the order in which things exiſt: 1 *Cor.* 3. 22. 23. the world, you the Elect, Chriſt, God: but he giveth us to underſtand the order of intention: firſt God intendeth his owne glory, then Chriſt, then the Church, then the World: He who is elected and fore-knowne to be a Lambe taking away ſinne, a mediator redeeming from ſinne and death, he is elected himſelfe after ſinne foreſeene, and by conſequent all in him; But Chriſt is ſo fore-knowne and elected, *Ergo.*

6 ſhould I deny the firſt part of this reaſon; for I ſee not why God ſhould not chooſe and predeſtinate him who ſhould ſaue his choſen from ſinne, before he decreed or ordered that they ſhould fall into ſinne: It is no ill providence to prepare my ſalve before I will let my childe cut himſelfe.

But ſome may ſay; If God doe firſt appoint Chriſt to redeeme from ſinne, then hee muſt procure the being of ſinne, & ſo be the author of ſinne: Beſide that, this were nothing but to breake ones head, that I may after heale it. To this I ſay, that it is good that ſinne ſhould be (as *Auſtin* ſaith) & that which is good, ſo farr as it is good, God may effectually procure it. Hee is ſaid to be the author of thoſe things which he commandeth, and worketh, moving the heart by habits which himſelfe infuſeth, *Ergo*, cannot be ſaid to be the author of ſinne. If a man make a gaſh to prooue the excellency of ſome healing balme, I ſee not why God may not prepare and give way to the ſinfull fall of his creature, eſpecially ſeeing hee knoweth how to mend better then his firſt making.

Præcipiendo & mouendo, non quieſcendo conſentiendo.

To the ſecond part of the reaſon might be anſwered: that Chriſt was not primarly, and immediately choſen and predeſtinated a Lambe, a Mediator of redemption, but a Head and Prince of ſalvation, who ſhould ſaue all, to the glory of Grace. Now being choſen to this end, hee is by force of this, hee is choſen upon ſinne falling forth, to be a ſacrifice, a Lambe taking away ſinne; for he who is choſen to the end, is choſen to the Meanes.

The ſecond thing hence inferred, is that fore-ſight of Faith, and perſeverance in it, as a neceſſary condition, before we can be elected.

Such who are choſen in Chriſt, ſuch are now foreſeen beleevers when they are choſen, for none are in Chriſt but ſuch as beleeve: But wee are choſen in him, &c.

The firſt part of this reaſon is denied, with the proofe of it. There is a double being in any thing, the one in vertue, the other in actuall exiſting: In the roote of corn there is blade, eare in vertue; but in harveſt time the eare and blade are as it were actually, having their exiſtance in and with the root: So we are two waies in Chriſt; Firſt, in vertue, inaſmuch as by force of Gods election we ſhall in time haue life and being from him. Se-

Virtuali continenti: Actuali in exiſtentia.

condly, when now by faith we come actually to exiſt in and with him, who is the roote of us. Now the firſt being in Chriſt requireth not faith, but the ſecond: the firſt being here to be underſtood.

To the ſecond part wee deny, that this or any text ſaith, *we are choſen being now by faith in Chriſt*; for this ſenſe maketh (*in Chriſt*) to belong to the obiect of relation, whereas the ſcope of this place doth neceſſarily make it belong to the act of electing, in this manner: as for example, *He hath choſen us in him*, Viz. *Ieſus Chriſt*, my ſelfe, with you. Thus we might heere take occaſion to diſcuſſe theſe two great queſtions.

1. Whether man as now fallen, be the ſubiect of election,
2. Whether Election is of ſuch who are in Gods foreſight faithfull.

But I will handle the firſt in the next Doctrine; the latter in the concluſion or doctrine of this verſe. From this then, that wee are beloued in Chriſt as our head, wee may gather our happineſſe. O how firme is that coniunction which is begun in ſuch a head, who is God with God, bleſſed for ever: If Kings beare good will to ſome family, if his love begin in ſome chiefe one who is with him at Court, as his ſpecial fauorite, it is ſo much the firmer to all the reſt of them. Thus here how firme and ſure is his love to us, whom he hath loved to life in Chriſt our Head, and eldeſt brother, who is his naturall Soane, from whom it is impoſſible that his loue ſhould ever ſtart? and when it is ſure to the head, can the body be forſaken?

Doct. *Before the foundation of the world:*] Obſerve what ancient loue the Lord hath born us in Chriſt: it is not of yeſterday, but before all worlds, that his loue reſted on us, electing us to ſalvatiõ, ſuch as ſhould ſtãd with the praiſe of his glory 2 *Tim* 1. 9. *There is mention of Grace giuen us before all worlds*, *Ioh.* 17 24. *Make it manifeſt that thou loveſt them, as thou lovedſt mee before the foũdation of the world, I have loued thee with an everlaſting loue*, ſaith the Prophet. Earthly men will purchaſe to themſelves and heyres, when it is but a poſſibility whether they ſhall haue heyre of their body, yea or no. Againe, they will ſhew their care of poſterity while yet they are unborne, by making ſure intayles: But our Father of all the Fatherhood in heaven and earth, doth when we were but poſſible creatures before him, loue us to this end of ſupernaturall bleſſedneſſe: for by this phraſe I take not onely eternity but the degree of order in eternity, is noted, that for order, before the being of the world was willed by him, hee did ſhew us this grace of chooſing us to life. Heere therefore is fit place to conſider of that queſtion; *Whether God foreſeeth* man as fallen, before he elect him. The queſtion I ſhould anſwer negatiuely, but in determining of it, we wil conſider; 1 The arguments which affirm it. 2. The reaſons which deny. 3. We will ſhew what we take to be the trueth in this matter, anſwering the arguments which are here propounded to the contary.

1. Firſt

1. Firſt then execution is urged, to proove our Election after ſinne.
Thoſe whom God (now fallen into ſinne) iuſtifieth, ſaueth, and condemneth, thoſe now being in ſinne, he choſe to ſaue, & decreed to condemne.
But God ſaveth and condemneth men now fallen into ſinne, *Ergo.*

2 Thoſe who are choſen out of mercy, and reprobated out of Iuſtice, they are now foreſeene in miſery by ſinne.
But our Election is out of mercy, & reprobation is out of Iuſtice: *Ergo.*

3 Thoſe which are not, or have not any way being, they cannot be elected or reiected: But, before Decree of Creation men are not: *Ergo* The firſt part is plaine, that which hath no being, can haue no affections, that cannot be thus, or thus, which is not at all

4 That which maketh God firſt decree mans reiection, to the glory of his Iuſtice, before his being or corruption is conſidered, that is abſurd.
But this Doctrine of chooſing and reprobating before mans fall doth ſo: *Ergo.*

5 That which maketh God to create mankinde out of neceſſity, not out of liberty, that is abſurd: But chooſing ſome, and reprobating others to ends forenamed, maketh him create out of neceſſity.

6 He who cannot doe worſe then annihilate his creature, cannot reiect it to the glory of Iuſtice. God cannot doe worſe; for he giues it but being, *Ergo* can doe no worſe, then take away that he giveth it, *Ergo.*

7 Such who are choſen to ſalvation through faith and ſanctification, ſuch are in ſinne: But we are choſen: *Ergo.*

8 Such who were all alike loved in Creation, amongſt ſuch was no election nor reiection: but we are all alike loued, receiued like favours, had all life alike offred us.

9 That which maketh the fall of man neceſſary, ſo as man was not free to fal, is not to be granted: Gods decree to haue mercy glorified in ſome, and iuſtice in other ſome, doth impoſe neceſſity of falling, *Ergo.*

Theſe be the chiefe reaſons which I haue obſerved for the vouching our election to be both after the decree of creating us, & permitting us, to fall into ſinne: Now then let us ſet in equall paralell the arguments;

which shew that Gods electing of us cannot be after the consideration of of our creation and fall.

1 *That which is a meane by which God bringeth some to saluation, unto the glory of grace, and others to glorifie his iustice in deserued punishments, that is after these ends decreed. But the permission of the fall is vsed by God as a meane. &c.*

The first part is plaine, for the ends must be in nature, before the meanes to the end; The second part may be thus cleared: We se some by occasion of the fal saved, to the glory of mercy, which without the fal they could not haue bene. Had *Adam* stood, it is manifest that iustice should immediately and properly had the glory in all our salvations: for we should haue liued according to Couenant; *Doe these things and liue in them.*

No word teacheth that God had any other event; for *doe this & liue*, doth not prove that God propounded to attain this as his end, that wee might all liue, no more then *in what day thou eatest, thou shalt die the death*, doth argue that God had this end, *viz.* that all mankind breaking his Law, should die eternally.

Againe that sinne, in whose punishment iustice doth glorifie her selfe, the permitting it could not but be a meane; but the punishment of *Adams* sinne lyeth vnremoued on all vnpenitent and vnbeleeving persons; for wee are by nature the children of wrath, and Gods wrath abideth on him who beleeveth not; abideth, I say, intimating that the wrath is not first inflicted upon vnbeleefe, but further continued; whereas could wee by faith come to God, he would be reconciled. That which some obiect that the sinne of *Adam*, not as it was contracted by him, condemneth any, but as it is continued by our vnbeleefe: this is nothing to the matter. For first it is false that many remaine not in the death of sinne and trespasse, in which by nature they are conceiued. Now these who haue the punishment of that sinne never removed from them, must needs be vnder that sinne once contracted by him: And though the latter part of that exception is true in this sense, that by reason of vnbeleefe that sinne hurteth them, which otherwise would not: yet in this sense it is not true, *viz.* vnbeleeuers are onely condemned for that sinne of vnbeleefe, nor for that sinne they sinned in *Adam* also, and other actuall transgressions. But whither as first contracted, or after continued, it condemnes: This is sure, that vnlesse it may be verified that the sinne doth not by any meanes stand on any mans score, so as to be condemned for it, that it must needs be yeelded a meane whereby iustice is glorified in the iust reuenge of some.

Argument. 2.

Eyther God had no end in making his creature, or this end, which now hee compasseth, or some other which he hath not attained.

But he could not be without his end in making him, nor haue any other end, which he hath not attained.

The first proposition is vndoubted: the second is as cleare: for to haue no end in working agreeth not to God, a wise & vnderstanding agent; to haue an end not attaine it, standeth not with his blessednesse: for to haue a primary principall end, which one affecteth, is more blessed then not to haue it. Againe he whose prouidence is so perfect that no inferiour cause can default

default beside his intention & permission, his end cannot be disappointed: Now it is plaine that no instrument can default further then hee intendeth it shall and chooseth to permit it; for if any defect befall an instrument which the Artificer chooseth not, his worke is troubled, and it argueth ignorance or impotency in him that so worketh.

Argument. 3.

Either God did by his antecedent providence propound this end, or he commeth to it by occasion of some euent.

But he doth not come to this end of saving in Christ by occasion.

First this after-providence is imperfect, not beseeming God; when one, after a thing is fallen out maketh the best of it, and is rather *post videntia* then *providentia.*

Secondly, this maketh God vse a more imperfect providence about his most excellent workes, and come to that, besides his primary intention, which is far more glorious then the first end could haue beene intended.

Thirdly, This maketh God, like men, to doe as hee may, when hee is hindred from that he would.

Argument. 4.

That which doth take away the vnsearchable mystery of Election, & reprobation, is not to be admitted.

But to choose, reiect, after the fall doth euacuate this mystery.

For though God deale diversly with men now in equal condemnation, yet the iustice of this fact is apparant; for God may punish with death, or make that, treason trespasse, which is committed against him; *Who* will challenge this fact of iniustce?

Argument. 5.

That which maketh God will some of his creatures conditionally, that is not to be granted.

But to make God choose after the fall, maketh him to haue willed ineffectually some other end.

Gods will were not omnipotent, should it not effect what ever it willeth; Gods *velle*, is *posse*: neither can he have a conditional will. I wil give my creature life if he wil keepe this cõmandement: For, either he must suppose that his creature must doe something which he will not make him: and then he were not omnipotent: or thinke that he will make him doe that thing, and on doing it giue him life, and this in effect a will most absolute, or he must know that he neither will, nor can doe it, & yet will this on a condition which he doth see impossible, and this were friuolous.

Argument 6.

That which maketh God looke out of himselfe, for determining his wil: But elect to and reiect after the fall suspendeth that determination of his will on qualification fore-seene in the creature. Ergo

The first part is manifest: For it maketh him not hauing all sufficiencie in

himselfe, and as it were imperfection in his understanding, to goe forth of himselfe, seeking knowledge from things without him, as we doe; so is it for his wil to looke at things without himselfe, that there upon he may determine his will.

Argument. 7.

That Election and reprobation which are shadowed in the persons of Iacob *and* Esau, *that is the true election and reprobation.*

But election and reprobation of persons, yet not actuall existing, but in some kinde possible, of persons without merit, or demerit, are shadowed forth, Ergo.

Argument. 8.

That election and reprobation, which make God a Potter framig his clay from his mere pleasure, to contrary ends, of honour and shame, that election and reprobation are of man before his fall?

These latter reasons more sway with me, & seeme to me far more vnanswerable: For I cannot see, how God can be thought to haue had other ends without many absurdities, as for example; 1. Without holding he may suffer defeasance in the intentions he purposeth, and by his prouidence endeauoureth.

2. That God is mutable, going from one intention to another; & that his wil is not effectual in euery thing it willeth; that his wil doth on fore-sight of some thing, in the creature determine it selfe to that, to which of it selfe it is not determined.

Secondly; I hold that the sureſt way tracing truely the order of things in Gods intention, is to marke wel the existing of them in execution. Now we see first the world was made. Secondly, man. and so Gods chosen were brought forth in their naturall being, holy, blessed, capable of life, if their wilfull defection hindered not. Thirdly; They were permited to fall into sinne and misery. Fourthly; They are by Christ delivered from this misery, being called, iustified, glorified. Fiftly, Christ glorious, as a mediator & Saviour of Gods chosen, to the glory of grace or mercy. Sixtly; God his mercy glorious, who chose and predestinated Christ, that he should be made every thing to vs. In intention, then this order is to be kept. 1. Himselfe, or his glory, in the manifestation of his mercy. 2. The glorifying his Christ with supernaturall glory 3. The bringing us to supernaturall being & glory with himselfe, through Christ. Now becauſe he may bring us to supernatural glory, to the praise of his grace & mercy, either by keeping us from misery, or permitting us to fall into sinne and misery, & restoring us out of it to more blessed estate then euer, it is plaine, that he purposed so to worke by his permission, that we should wilfully, through our owne default, runne our selues into sinne and misery. Now becauſe such whom he will bring to supernaturall life and being, must first haue naturall life and being, and for that, man must first be natural, then spirituall; and

1 Cor. 15. 45.

becauſe

becauſe that which he purpoſeth to permit to fall into ſinne and miſery, muſt be holy and happy, *Ergo*, he purpoſeth to make man, to make him holy, not knowing any miſery. Laſtly; becauſe he that will have man thus made; muſt have ſome fit place, fitly furniſhed, in which ſuch a creature might be placed, *ergo*, he decreeth to make this world which we behold. Wherfore approving the latter arguments, I wil come to anſwere the former, and ſo paſſe from this queſtion.

To the firſt Obiection.

Such as men are when God executeth ſalvation, ſuch he elected or decreed to ſaue. 1.

If this propoſition be underſtood in this ſenſe: Such men are fore-ſeene, when now God chooſeth them to ſalvation, it is falſe; for it maketh Gods election finde ſuch as it doth take, fitted to ſaluation, and not make them ſuch as are fit, by meanes predeſtinate. For this reaſon proveth a man not onely fore-ſeene in ſinne, but fore-ſeene as perſeuering in faith, before Gods decree to elect him to ſalvation; for in time, ſuch onely are ſaved who perſeuere: It maketh Gods decree chooſing ſome perſons to this or that end, preſuppoſe every thing which after commeth in before the end be attained: But in this ſence, ſuch whom God ſaveth in executing ſalvation, ſuch be elected to ſalvation; In this ſence I ſay, he elected thoſe, who ſhould become ſuch and ſuch by his predeſtination, not thoſe who were fore-ſeene ſuch before his election; in this ſence it is true, and inferreth nothing againſt our aſſertion. The reaſon why this latter is true, being this; becauſe God chooſing any to the end, doth chooſe him to the meanes alſo.

But they Obiect, either hee muſt chooſe to ſaue ſuch as now in time hee ſaveth, or this execution differeth from his decree: but it doth not. *Obiect* 1.

I anſwere, to the firſt part of the reaſon, the conſequence is faulty, becauſe it reaſoneth falſely from a part of the decree, as if it were the whole, in this ſenſe: God conſidered not theſe, ſuch and ſuch, when he elected them to ſalvation as they are, when now they are ſaved, *ergo* his Execution differeth from his Decree: Whereas they ſholud reaſon; Thoſe whom God neither fore-ſaw ſuch when elected them, nor predeſtinated to make ſuch as now they are when they are ſaued: thoſe are ſaued otherwiſe then God decreed: for the decree of God is as wel of the meanes, as of the end,

To the ſecond, I anſwere. The firſt part is falſe, & the reaſon of it is, *viz.* that mercy and iuſtice can doe nothing where it ſeeth not ſinne & miſery; for mercy may worke where is poſſibility of miſery, either by preventing the enterance, or by decreeing to ſave and deliver from that miſery, which by permiſsion ſhall befall the creature; and though revenging iuſtice cannot by way of execution, yet I ſee not, why God may not out of love, to the glory of his iuſtice, paſſe by ſome, intending to glorifie himſelfe

himselfe in their just punishment: for what show of injustice is in this act of God most just, I intend to be glorious in the just punishment of such and such? It is one thing to make a just intendement, another thing to make an unjust execution. It is answered to the second part: that Election is out of grace, 2 *Tim.* 1. *Paul* saith by *Onesiphorus, the Lord shew him mercy in that day.* In divers respects the same thing called by different names. And whereas it is said, that rejection or reprobation, is an act of justice: it is denied, seeing it is an act of Gods dominion, liberty, or holy selfe-love, whereby he loveth the glory of his justice in the manifestation of it, rather then a formall act of justice her selfe: as likewise, the permitting the fall, was not one act formally from mercy or justice, but by wisedome and providence, making way, that both mercy and justice might exercise their proper workes about the creature.

3. The first part is not true, looke as God may call the things that are not, and love some things that are not, and love some things possible before other, so farre as to give them being, not other: So he may elect or reject, even a creature, as it is but possible in his sight.

4. I answere, It is as much absurdity, as to set downe the end with my selfe, before I consider the meane which leadeth unto it: or to appoint the end why he maketh his creature, before he goe about to make.

5. The second part of the fift argument is denyed: that which is free in the first rise, is free, though it be now necessarily performed: God giveth a true persevering beleever life, and that necessarily: for he cannot deny himselfe, and yet he doth it freely, in regard he passed his promise freely.

6. The first part is false, *viz.* That he who cannot execute worse on the creature then annihilation, cannot so dispose of it, that worse wil at length befall the creature then annihilation, For Gods making the creature doth give him right, not onely to annihilate it, but to use it to the utmost, that lawfully may be to his glory. Now to passe by a creature in regard of grace no waies due to it, and to decree the glory of his iustice, in the iust deserved punishment of it, hath no appearance of iniustice.

7. The former proposition is not true; It is inough, if by Gods decree of permitting sinne, they may become sinfull, which is the truth, For God did by his decree of permission shut up all in sinne, that he might have mercy upon all.

8. The assumption is denied: The effect was alike by creation, but the loue borne to some, in regard of life eternal, was not yelded to other some: the euent doth tell it a loud; for why, on the like fall and misery of all, doth he shew such riches of grace to some, above other some? Certainely because before the fall, he had loved them to life: Hence it is, that all the grace shewed after sin, is but an Epiphony of that love which God did beare before the fall.

To

To the laſt. I deny that Gods decree of permitting ſinne, doth take away liberty in ſinning. While Gods decree did not take away his iudgemẽt, bu that he did worke by counſel, and thinke the thing ſuch as hee might doe or not doe while hee ſinned with this iudgement, he ſinned freely, though, neuer ſo neceſſarily. for Gods decree to permit a ſin, doth not bring on of neceſſitie the being of that ſin, then God may permit or deliuer a ſinner to ſin, & no ſin follow. But this latter is moſt abſurd; for God might have his action made fruſtrate, and when God giueth a man finally up to ſinne, it ſhould be in the creatures power whether Gods iudgement should be executed on him, yea or no. Thus hauing diſcuſſed this queſtion, we paſſe on to the laſt circumſtance: The next end of our Election.

Vſe 1. The Vſe of this Doctr ne is, firſt to indeare this loue of God to vs: We ſee in humane loues, if one haue of 20. 30. of 40. yeeres, borne us good wil this circumſtance of antiquity, doth make it more reſpected of us. How ſhould we account of this loue, which before al worlds, the Lord did beare vs accordingly as he hath manifeſted the ſame in us who beleeue.

This doth give unto conſider how conſtant the Lords love is, As we find it in time, ſo he did intend it towards us from al eternity: Thus he goeth on not onely within himſelfe, but towards us, without any alteration or ſhadow of change: & thus he wil doe: for whom he once loueth unto life, he doth loue him ever, as Chriſt ſpeaketh We doe feele changes, but looke as the Skie is variable, the Sunne in it ſelfe being no whit changed: thus the effects of God in us varie, though himſelf in his affection (if I may ſo ſpeak) is immutable toward us.

3. Laſtly: We may hence gather the freedome of Gods love choſing us to life: things which are not, cannot have vertue of cauſing this or that: When we were not, ne yet had done any thing, before al worlds, we were choſen by him, *Ergo*, Saint *Paul*, *Rom.* 9. ſaith, *God choſe Iacob before he was*. or had done any thing, that the election might be according to free purpoſe: and Saint *Paul* 2 *Tim.* 1. ſaith, *that we are ſaued, not by workes, but according to grace giuen vs before al worlds*: whereas merit of works, and grace giuen us before all worlds, are oppoſed. If any ſay that *Paul* excludeth works than preſent, when God elected, it nothing hindereth but that he might from eternity fore-ſee workes whereon, before all worlds, he came to elect. This is but an old *Pelagian* euaſion: for *Paul* ſpeaketh againſt al workes which ſtand not with free grace in electing. Now workes meritorious-foreſeene, are as oppoſite to grace, as workes meritorious really exiſting If I doe any thing for reward, which I ſee wil befal me, it is as farre from being done freely, as if it were done on reward before-hand receiued.

Againe, he cannot chooſe on workes foreſeene, becauſe he cannot ſee any to come, which he doth not firſt predeſtinate that they ſhould be: Now then for him to chooſe on fore-ſeene workes, is to ſay that God firſt predeſtinateth, & cauſeth ſuch whom he wil chooſe to haue ſuch & ſuch works

that after he may chooſe them: which is to turne the Cart before the Horſe. This franke loue of his can neuer be enough extolled. If a man of eminencie chooſe to him for wife, ſome woman, who hath neither dowrie nor friends, ne yet hath beauty or breeding extraordinary, the part is marualious in our eyes. But wel may we wonder at this fact of God, who when we were not, ne yet had any thing which might commend us, did freely ſet his liking on vs, and loue us to life But of this more in next Doctrine.

Now we come to the laſt point, to be obſerued in this *Verſe*: to what God hath choſen us: *That we ſhould be holy; and ſpot leſſe before him in loue.* This end is al one with that otherwhere named, *viz. Saluation. Who hath choſen you from the begining, to Saluation, through faith and ſanctification*: that is, to be entred by beliefe, and the firſt beginnig of it, the ſanctification of the ſpirit And here three things are to be marked. 1. The ſtate of perfection, which agreeth to the life whereto we are chooſen, that wee may be holy & without ſpot. 2. The circumſtance of perſon in whoſe preſence wee shal liue this life, before him. 3. The life ſelfe, which is as it were the ſubiect of this perfection in Loue. A little to inſiſt in the explication of this clauſe, becauſe it conteineth more then is commonly marked.

Holineſſe is put ſometime for al, or any ſanctifying graces of Gods ſpirit which make us holy, 1 *Theſ.* 4. 7. 2 *Cor.* 7. 1. Sometime it is put more particularly, eyther to note a vertue which inclyneth vs to doe in ſuch māner as beſeemeth both the preſence of God & our ſelues, who are Saints by profeſſion; or a ſtate of purity & perfectiō, to which we come in vertue, & this life of loue which here is begun in us; thus when Chriſt ſaith, *Bleſſed are the poore in heart*, hee doth not ſo much note any ſingular vertu, as a ſtate to which ſome heere come above otherſome in vertue: and thus I thinke it is taken heere; both becauſe theſe words doe ſignifie a ſtate of Chriſtian perfectiō, & becauſe here is Love expreſſed as the ſubiect: the life in which wee ſhal attaine this perfection. For that ſecond circumſtance, thoſe words (*before him*) doe note ſometime this preſence of God, which wee have heere in ſtate of Grace by ſight, *Luke* 1. But heere it doth directly ſignifie that preſence which wee ſhal haue of God when now we are brought to ſtate of perfection, when we ſhal walk by ſight, and ſee him as he is. Laſtly, when hee ſaith (*in Loue,*) hee noteth that ſupernatural life, in which wee ſhal be brought to this perfection; as if hee ſhould haue ſpoken more largely.

Who hath choſen us, as who ſhould have that ſupernatural being & life of Love, yea, that wee ſhould grow to ſuch a ſtate in it, that wee ſhould be pure or holy, without the leaſt ſpot, & that in his glorious preſence, whom we ſhal then ſe as he is.

Obſ. 1. Three things then heere offer themſelues to obſeruation. 1. That God hath of Grace, choſen us to that ſupernaturall life, which is to be perfected

Obſ. 2. in the heauens, 2. That he hath not onely of grace choſen us to this life, but

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to the perfection of it. 3. That hee hath of grace taken vs to haue this perfection of life to his owne glorious preſence. To handle them briefly in order.

1. Firſt for the former, S. *Peter* ſaith, *the faithfull was choſen of God, to the ſanctification of the ſpirit*, that is in effect, to be made partakers of a Diuine nature, and when we are ſaid *choſen to ſaluation or glory*: This is chiefly perfection of Loue, which doth make the ſoule glorious, euen as whiteneſſe maketh the wall white: thus God hath loued vs, that wee ſhould not onely haue ſuch a life of God giuen vs in the firſt *Adam*, as was due to our nature, and created together with it: but ſuch a life as is both for kinde and decree aboue all that nature created did know, the root whereof is that ſecond *Adam, Chriſt Ieſus*. Looke as all of vs who haue this naturall life and being, which now as men and women all of vs have, we were loued of God, ſo farre, as to receiue it in *Adam*, and be brought to it through him, and looke as all that ſhall be borne to the end of the world, and be in time, men and women, were loued of God, and choſen as it were, that they ſhould in their times, haue the nature of man: ſo heere wee who now haue this life of God, liue, and all that euer ſhall haue the holy life which the ſpirit of God worketh in the hearts of beleeuers: wee and they were from eternity choſen, that in time wee ſhould haue it deriued and propagated through Chriſt. Now this is to be marked, that beeing choſen to haue this holy loue, the Diuine nature, wee are choſen to faith alſo: for looke as all who are loued to the receiuing of this natural and bodily being and life, are together choſen to this, that they ſhal be borne of *Adam*, and haue a naturall natiuity from him: ſo all who are choſen to haue the being of holineſſe and loue, are together taken to this, that they ſhal haue a ſupernatural natiuity from Chriſt: that is, they ſhal be brought to beleeue: *He that beleeueth is borne of God*, *I Iohn*. 5. 1.

Let vs then firſt recount his wonderful loue to vs, whom his ſpirit hath in any meaſure ſanctified, and made vs to partake in that Diuine nature which commeth from Chriſt, wee deeme it his fauour, and worthily, that hee hath made vs Men and Women, not Toades, or Creatures of ſuch vile being: but how much more are wee bound to him that hee hath made vs Chriſtian men, and not left vs to ſuch a ſtate in which men ſhal come to worſe paſſe then if they had neuer beene.

becauſe God doth not rayſe all who are dead, nor giue all ſight who are blinde, therefore wee thinke them to haue found great fauour whom God did choſe to this, that he would reſtore their ſight, though they were borne blinde, and raiſe them to life, though they were dead. But what loue hath he shewed vs, in chuſing vs whom hee would make light, when now we were darkneſſe: make to liue when now we had beene dead in ſinnes & treſpaſſes? for this wee haue to thanke his gracious pleaſure. For as his will is the chiefe cauſe why one is poore, another rich, one in excellent ſtate, a-

nother in vile condition, so heere: why one is left in that miserable estate into which sinne hath brought vs, others deliuered from it.

vse 2, Secondly, wee see heere howe they take this Doctrine, who thinke it maketh men licentious, and giueth them leaue to liue as they list; for all that are chosen of God are chosen of him to this, that they should be holy in loue, and therefore such as resolue to goe on in vnrighteousnesse, they may feare least the sentence be thundered out against them: *Depart from me ye workers of iniquity*, I neuer knew you. Nay there is no more effectuall argument perswading Christians to sanctification, then this of our election; *Now as the Elect of God put on meekenesse*, *Colos.* 3. If wee heare that we are chosen to any place or condition on earth, Which is beneficiall, this, that wee are chosen to it, maketh vs ready, and stirreth vs up to get possessed of it.

Vse 3. Thirdly, we see here that God doth not choose because of faith and holinesse, and perseuerance, foreseene; seeing hee chooseth vs to these things, these things follow by force of his election, and therefore cannot be the cause of that which is before them: for euery cause must needs be before that it causeth.

Quest. Now heere is fit place to consider of that question. *Whether God in foresight of beleefe and perseuerance in faith and holinesse, doe choose vs to saluation?* I wil discusse the question after the former manner, in Which I will propose diuers Articles.

First, then the Arguments affirming, which I have obserued are these.

1 They who are chosen on Christ, are chosen on faith foreseene: But all the Elect are chosen in Christ, *Ergo*.

2 Such whom God doth adopt and saue, such he decreed to adopt and saue: He adopteth and saueth beleeuers, &c.

3 On what condition God offereth life, upon that condition foreseene, hee chooseth life. But he offereth life upon believing.

4 If God choose not all they on condition with beliefe; then some are bound to believe a lye; for they are bound to beleeue that God will saue them: But we are not bound to believe a lye, &c.

5 If God chose some to saluation before faith and perseuerance foreseene, then hee loueth some to saluation, whom his wrath followeth to death at the same present: But Gods anger to death, and loue to saluation, cannot take place at once, *Ergo*.

6 If God cannot choose any in perticular, before some generall conception, that such and such who believe, shal be chosen, then he chooseth not but on faith foreseene: But God connot, &c. For we prooue in our vnderstandings, that we doe things in particular, according to generall conceptions within our minde.

7 That which maketh God choose persons to life which are not eligible,

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is not to be admitted: But an abſolute election without any fore-ſight of Faith doth ſo.

8 The Scriptures ſay we are predeſtinated and elected according to fore-knowledge. *Flye luſts of youth, &c.*

The reaſons for the denying part are many; To leave ſuch named before, which are common to this queſtion alſo.

1 This electing on faith fore-ſeene, maketh God goe out of himſelfe-looking to this or that in the creature, upon which his wil may be determined to elect. Now this is againſt the al-ſufficiecy of God; for as if he should get knowledge from things as we doe, it were an imperfection in his knowledge: ſo in his wil, if he muſt be beholding to ſomething in us, before it can be determined: Beſides, it maketh God intrinſecally changed, now in ſuſpence touching that wherein after, on ſome ſight, hee commeth to be fully determined. I will chooſe this man, if ſo be he will beleue; I will upon fore-ſight of my condition abſolutely chooſe him

2 That election of perſons, which hath annexed to it a decree, preparing faith and iuſtification for the perſons that are elected, that is of men unbelieuing: Thoſe who being elected are predeſtinated to haue faith wrought in them; thoſe are conſidered without faith, as now they are elected, *Rom.* 8. 30. Theſe foure and fiue *Verſes* of this *Chapter.*

3 If God decree to elect none till he doth ſee them beleeving with perſeuerãce, then he doth decree to giue faith & perſeuerance, before hee doth decree to take, or ordaine to life, But this is abſurd, for God should decree to that, by which as a meane he commeth to elect, before he should decree to elect. Let the *Arminians* tell us what is Gods end in decreeing to to give this man faith & perſeuerance, if not that he may chooſe him to life. If hee have this end in decreeing to giue faith, he muſt needes intend the election of this perſon, before he decree to worke in him effectually faith, with preſeuerance: Beſide, the Scripture ſaith, *ſo many were ordained to life, beleeued.*

4 That which maketh God choſe us when we have chooſen him, & love us, when we have loued him firſt, is contrary to Scripture: But if God chooſe us, when now wee have held the faith & love of him to the laſt moment, he doth chooſe us after we have choſen him.

5 Chriſt ſaith, we heare or beleeve, becauſe we are sheepe; he ſaith, we are sheepe or elect, and ordained to life becauſe we beleeue.

6 From this *verſe*: That to which any action tendeth, as an effect, that is after the action it ſelfe: But this eternall election tendeth to this, that wee should be pure in loue.

7 That which ſtandeth not with the freedome of Gods will, yea, of his meere wil within himſelfe, that is not to be indured in election: But a condition qualifying the perſon, maketh Gods election not meerely from his will,

8 Had faith, sanctification, workes, beene the condition on which we were elected, it is like Saint *Paul* would have thought on them, *Rom.* 9. 11. But he findeth no such consideration, in which reason might stay it selfe, but exclaimeth, *O the depth! &c.*

Deut. 7, 7. 9 That which Israels election doth typifie, is not an election on fore-sight, or any worthinesse, ours is typfied by it: *ergo.*

10 That which *Austin* retracted, as comming neere *Pelagianisme*, is not like to be orthodoxe, This he did so.

He decreeth on this condition, though he seeth that neither they can doe it of themselves, neither *is* he minded to worke it in them: if the first, then God were not omnipotent; if the latter, he should decree foolishly upon that he saw impossible; if the second, it is al one with an absolute wil.

First, The latter arguments perswade me fully that God doth not elect vpon any thing fore-seene in vs, which should moue him to this action of electing of vs: God cannot have such a conditionall decree: *I will elect all, if they will beleeue*: For he must either thinke, they can doe this without him, and then he were not omnipotent, or that he would give them effectually to beleue, & then it is all one with an absolute will; as for example: I will elect to life such as shal beleeve. I will giue these beleefe with perseuerance, and will choose them to life, hauing thus beleeued: this is all one with this decree we maintaine: I choose these to life, and decree to give them faith and perseuerance, by which they shal be brought to life: they are alike vpon the matter absolute: Onely the former maketh God to decree the giuing of faith, that he may decree election: This latter maketh God decree the giuing faith onely, for obtaining saluation, to which we are elected.

2 Answered.

Secondly: I say, he that can make vs fit to any end he chooseth vs, may choose vs to that end before he order his meanes to bring vs thereunto. *Arminius* will first have him make vs fit, and then decree to chuse vs to life: which is to set the Cart before the Horse: to predestinate meanes before the end be agreed on: to set predestination before fore-knowledge & election. Thirdly: This proposition: *God hath chosen vs to life, beleeuing and perseuering*: This is true in this sense, we are chosen to life, to which he wil bring vs through beleeuing: But if it be referred to the action of choosing: in this sense, God doth choose vs, when now he doth se vs beleeving, that we should have life: it is not true, nor agreeing to those Scriptures: *God hath chosen vs to saluation, through Sanctification and beleefe: God hath ordained vs to obtain life, through Iesus Christ.*

These three Conclusions præmised: We wil answer those Arguments propounded for the contrary, and so proceede. For the first, see that which is before answered on these words, *in Christ*: viz. *That God chose vs being in Christ vertually, not actually.*

To the second: If each part be rightly taken, all may be granted, and our cause nothing hurted.

Those persons whom God saueth and adopteth, thus & thus qualified in time, those he did decree, when they were made such by force of his predestination, to adopt and saue.

This conclusion is true, God did decree to saue certaine persons, by working

working in them effectually faith & perseuerance. But *Arminius* by decree, understādeth the decree of election to life, as it is distinguished against predestination, which is the decree of meanes, whereby the chosen of God shal infallably be brought to life. Now the first part of the reason thus limited, is false: Such whom God saveth, such he doth foresee them in his Decree of electing them to salvation; for this taketh away al predestination of meanes serving to bring the Elect to life: & presupposeth falsly, that God cannot choose any to life, whom he doth not finde or forelee as actually fitted then when he doth choose them; whereas he may choose though never found fit for the end, if hauing chosen us he can make us fit; for our vnfitnesse for the present, to the end, doth not make us vnfit for Gods election: as for example, I may choose a pen to write, which never so faulty for the present, and unfit to write with, while I knew I can mend it, and make it fit for this or that purpose.

I answere thirdly. Evē of the decree of Election, this is true, if rightly takē, *viz*, Such whom God saveth in time, such he elected to salvation, such now when he was in electing them; this is false: Such he elected, *to wit*, becōming such through his election, this is true: The first presupposeth in Gods foreknowledge an antecedency of faith, before the act of electing The latter, a concomitance of faith, in the person chosen to saluation, and that by force of Gods electing. For electing doth chose men as well to meanes, as to the end; and, these decrees, though diversly named, and in our conceits different, yet they are one thing in God

To the third, I answere: That the first part is false: for it presupposeth that whatsoeuer is a cause, or antecedent to life, must be an antecedent going before election to life: It is not necessary that all which is required to life, should be required to election unto life. Say I have twēty, pounds a yeere, which I may give to any I shal chose, & that my wil is none shall have my Land, but he shall pay forty shillings a yeere, to the use of certaine poore whom I shal designe: hauing many good frieds, I choose one amongst them all, who shal have my Land paying to such poore I name forty shillings a yeere: In this example, his paying forty shillings yeerely, is a condition on which he hath the Land, not any conditiō mouing me to choose him before others, to have my Land: So God chooseth such to salvation, upon condition they beleeve; this condition belongeth not to the action of Gods chosing, but to the terminus to life, to which wee are chosen. Would they prove that God doth chose to life on faith, they should reason thus. 3 Answered.

Vpon what condition God offereth life, upon that he choseth.

But on condition of our faith, he offereth to choose us with this eternall election. Ergo.

But we see the second part of this reason would be euidently false; for in what Gospel is it writtē, *beleeue & thou shalt be elected?* Lastly, I answere, that we cānot gather the decree of God within himselfe, by promise or threatning;

ning; for then wee might truely gather, that God had decreed the eternall death of all man-kinde, but on ſinning, in the forbidden tree he did threate, *ergo*, he did decree. *Arminius* diſtinction of peremptory decree, and not peremptory, would not helpe any thing; indeede this preſuppoſeth, that the ſignifying wil of God may not any whit differ from his ſecret will, which he keepeth within himſelfe, which is a moſt palpable falſe-hood.

4 Anſwered. Such who are bound to beleeue their ſaluation, when the decree of God is not that they ſhould be ſaued, ſuch are bound to beleeue a lye. I deny the conſequence: for the truth of my faith dependeth not on a conformity with Gods ſecret wil within himſelfe, but with that which he hath reuealed vnto me: While I beleeve according to that he reuealeth, I cannot beleeve a lye, though the thing I beleeve, agree not with that which God within himſelfe hath purpoſed. To illuſtrate the anſwere: *Abraham* did verily beleeve that he was to offer up his Sonne without any exception; for he did ſuſtaine his faith in thinking that God could raiſe him from the dead, not thinking God would repeale his command; yet *Abraham* beleeved not a lye, becauſe he beleeved according to that which was revealed unto him. But then you wil ſay, God may bid us beleeve this, or that, as if it were his wil, when hee knoweth it not to be his wil within himſelfe? Doubtleſſe, he may to prove us, as he did *Abraham*, whether wee wil addreſſe our ſelves conſcionably to obey him, or careleſly out of wilfulneſſe diſobey his commandements. As the goodneſſe of the creature is not in doing what God within his ſecret wil hath appointed; ſo the truth of the creature ſtandeth not alwaies in beleeving what hee within himſelfe hath determined.

To the ſecond part I anſwere, that God doth not binde any directly, and immediately to beleeve ſalvation, but in a certaine order, in which they can not but beleeve them truely; for hee bindeth men firſt to beleeve on Chriſt unto ſalvation; and then being now in Chriſt, to beleeve that he loved them, gave himſelfe for them, did elect them, wil ſave them, and none can truely beleeve on Chriſt to ſalvation, but infallibly beleeveth all theſe other.

5 Anſwered. I deny that Gods love to life, and wrath executing death, may not ſtand together: to love ſo as actually by his influence to execute life, cannot ſtand with wrath executing death, to kill and quicken actually God cannot at once: but to love to life, ſo as to chooſe ſome perſons to be brought to life through certaine meanes, this ſtandeth well with wrath to death for the preſent; and God would never have given nor called Chriſt to ſuffer death for us now in ſinne and death, had he not thus loved us. Looke as God may bodily inflict death on him whom he ſo farre loveth, that he meaneth to give him life by raiſing him from the dead, by his almighty power; ſo is it here: He may yeelde him dead to his juſtice, whom he ſo loveth to life, that hee will by meanes predeſtinated bring them from death to life.

The conſequence of the firſt propoſition is denied. If he muſt have ſome generall, before hee chooſe particular perſons: Then he hath thus; *I wil*

chooſe

choose these, if they believe: it is enough that we conceive some such general as this *I will choose whom I will choose*. We deny the assūption, with the reason of it. Let them tell me when God raised *Lazarus*, or chose *Lazarus*, whom he would raise frō the dead, such a blinde man whō he would restore to sight; such a piece of earth which he would make into the body of *Adam*; what general rules he did these by; rules which presuppose that things or persōs thus and thus qualified, should be thus and thus used? The reason is denyed. For to measure God by our scantlings, is foolish, & to imagine as it were created general veritie: in his vnderstanding, like as it is in our selves, is fitter for doting anthropomorphits, then grave diuines. Besides, that man doth many things to some particular persons, for which he hath no general rule, but that he may doe as he wil, where there is no reason which doth obliege him and sway him to the contrary. *Ratio obligans Ratio preponderans.*

The second proposition of the seuenth reason is denied; for as *I* shewed before, any person is eligible to life, though he were never sovnfit, presently & immediately for the state he is in, to receiue life, if so be that God can by just means prepare and make fit to life. *Ratio connitans.*

That foreknowledge *Paul* & *Peter* speake of, cannot be the for-knowing of Faith & sanctificatiō in certaine persons; for then what need is there, that those who are foreknown should be predestinated called, iustified, & sanctified? & if *Peters* foreknowledge were a foresight of faith and holinesse, what need we to be chosen to holinesse? For that place in *Timothy*, *If ye flye the lusts of youth, ye shal be vessels of gold and silver*. Besides, there is no necessity to conster that whole passage of election, though it be so vsually taken; the faith of some hath been subuerted but the ground worke, or foundation of sauing faith & Grace abideth sure; and God doth know them in whom it is, and they may know themselves by their care to depart from iniquity. But why doth not God worke this wel-grounded grace in all? It is fit there should some, not all, be precious and golden vessels, having that precious faith, to wit, which cannot be subuerted, & those precious graces of the sanctifying spirit. How may one know that he is one of these, & not a vessel of Alchimie, or baser matter? Whosoever doth purge himselfe, he shal be a vessel of gold; he shal have in him that foundation of God that is that sure grounded faith, & grace which shall not be subuerted: But this by the way. Now to proceede.

7 Answered.

8 Answered.

Now we come to the second doctrine, *viz.* That God hath chosen us who believe, not onely to have this life of grace, I meane, of Love & holines, but to have them in perfection: Thus the text saith, *he hath chosen us, that we should come to such a state in this life of love, wherin we shal be perfect & pure with out any spot in it*. Heere wee have life, but al is in part, We know in part, we love in part, wee are holy in part, this state of child-hood or imperfection: But in the other life, which is in part shall be done away: We shal know as wee are knowen, we shal love with all our hearts, and *Doct.*

ſtrength, we ſhal be perfectly holy, without defect or ſpot, becauſe God hath choſen vs, not onely to life to a ſtate of perfection in this life ſpirituall. Looke as God hath loued plants, birds, beaſtes, men, not onely thus farre that they ſhould haue al being, but that they ſhould grow vp, and attaine to a perfect ſtate in this life and being, to which he hath choſen vs.

Vſe 1. Let vs then conſidering this be ſtirred up to thinke of the Lords exceeding loue. We ſee men though they are lame, know paineful liues in ſome meaſure more tollerable, yet they thinke life a benefit, counting it a mercy to liue, though for manner leſſe comfortable: So heere, had God taken vs to haue ſuch a life of Grace, as here we leade, it had beene mercy though we know ſickneſſe, and lameneſſe with it; but to chooſe vs to come vnto ſuch a ſtate, wherein we ſhal be pure without any ſpot or defect, not onely to ordaine us to finde life, but life in abundance in Chriſt, this is the riches of his mercy.

This ſerueth to ſtrengthen our Faith in ãpprehending & attaining our perfect redemption from the relickes of ſinne and death; when we find that we cannot get ground of corruption as we would, what muſt we doe? ſpeake to God, ſay Lord, if the attaining perfect holineſſe did lye vpon my hãd, I know there were no hope, I finde theſe workes of the Deuill too ſtrong for mee; but thou haſt choſen me euen to this, that I ſhould be without ſpot; Lord execute thy owne pleaſure more and more, purge mee, and ſanctifie mee, and in thy time poſſeſſe mee of that ſtate to which thou haſt choſen me. Euen in earthly Princes their choyce is operatiue. If the King chooſe one Chamberlain, or Treaſurer; his choyſe maketh him that to which hee is choſen; wherefore let no good ſoule who ſtriueth againſt any imperfections be diſmayed: Looke as ſurely as thou haſt receiued this perfection of thy humane nature, thou I ſay, whom God did chooſe, not only to be born but to liue to ful manhood; ſo ſurely ſhal al of you, who haue true faith and loue, attain to the perfection of this Diuine nature; for God hath choſen you to be holy and without ſpot in it. And howbeit men are heere taken away in their ſpirituall being, as in their naturall, ſome ſo ſone as they are borne of God, as the Theefe on the Croſſe was, no ſooner conuerted then tranſlated, ſome in youth, ſome in the aged progreſſe of ſanctification, yet ſhal not this hinder; for he who is no ſooner begotten to God, then he is hence remoued, euen he ſhal in that day, wherein all of vs ſhal grow to a perfect man in Chriſt, attaine this ſtate of perfection, as that natural creature which is carried out frõ birth to buriall, ſhal at the laſt day be raiſed vp, not in fancy (which entreth as a preſent penalty of ſinne) but in the ful ſtature, which beſeemeth ſuch a nature. The third thing followeth, *viz.* that God hath takẽ vs of grace to this,

Doct. that wee ſhal liue in his glorious preſence: had hee giuen vs a perfect life without showing vs himſelfe as it were face to face, it had beene much fauour, but to chooſe vs to this moſt neere communion with him, is the height of his grace, and our happineſſe; There is a being before God in ſtate of grace,

grace, such as now wee haue: Thus, *Noah*, thus *Abraham*, *Hezekiah*, *Zachary*, *Elizabeth*, are said, *to haue walked before the Lord*; and no small priuiledge that wee may conuerse in his presence after any manner: but all wee see of him here, is but as it were the reflection of him in a glasse: there is another being before him, whē we shal be now with him in the place of his glorious presence, when we shal walke by sight, when wee shal see him as hee is when wee shal follow the Lambe, and see God, with that blessed vision, euen face to face as it were: and this is it which is our chiefe blessednesse, euen to be with him, and see him, in whose presence is the faciety of euerlasting delights. That perfection of quality and action which we shal attaine, is a great blessednes, as great as can be inherent in our persones; for what can be greater then to know God as wee are knowen, to loue him with the whole heart, to praise him most constantly and ioyfull? but all this is nothing so good to vs, as to haue our God before vs, and taste the ioy of his presence. All our walking in light tendeth to this, that wee may haue communion with him. Look as a wife who founde sometime much difficulty in pleasing her husband and doing things to his mind, she taketh great pleasure when she can now with ease fit euery thing to his mind, but nothing so much pleasure in this, as in her husband himselfe: And looke as there is no louing wife which taketh halfe the pleasure in her bridall apparell, that she doth in her husband himselfe: so it is heere, I dare say, all that glory in which wee shal be in that day clothed vpon, shal be as nothing to vs in comparison of that blessed obiect of God, Whom then we shal see as hee is. If in this life God is so good to his children, that they can wish themselues a curse for his sake, what will hee then be when we see him in glory?

glorious ioyes.

Coll. Elina beatitudo.

The vse is to stirre vs vp euen to desire with *Paul* to be dissolued, and to be with Christ: We are chosen to this manner of presence, and for that presence which then we shal haue, when we come to state of perfection in loue, is no other: we are chosen to it, *ergo* let vs aspire after it. If a louing wiues husband be absent in some farre country, though shee haue by messengers, and by letters, some communion with him, yet this wil not satisfie, there is a great desire to see him, to be each in the embrace of other; so it should be with vs, this letter of his word this recourse of his messengers, should rather excite desire: fully to enioy our God, then occasion vs to rest contented in this present condition. I remember *Absolon*, when hee was now recalled from exile, but not admitted to see his fathers face at Court, hee was so impatient as that his exile seemed almost as such a condition: Thus it is with vs, from what time God hath bronght vs to beliefe, wee are called backe againe from our exile spirituall, to the Church or City of our God: But alas, we are not yet admitted into the Court, into the glorious presence of our great God Let vs (*ergo*) if we be risen with Christ, groane after this prerogatiue, to which God hath chosen vs, & take no delight to dwel heere, further then the seruing God in his Saints doth sweeten our abode

This sheweth us the Lords exceeding grace: If the King should pardon a Traytor, and give him competency of living in the remotest parts of his Kingdome, with, prohibition once to passe the bounds of them it were Prince-like favour; but to enrich him with possessions, and take him to Court, yea to reckon him in middest of his dearest favourites, what clemencie and bounty were in such a fact? Such is this dealing of God towards us.

Who hath predestinated] In describing which, these things are to be observed as they lie in the Text.

1 The benefit it selfe, *Who hath predestinated.*
2 The persons who are predestinated.
3 The thing to which hee hath predestinated us, *to adoption*, amplified from the cause of it, through Christ.
4 The manner which is propounded in this word, *within him selfe*, expounded, *i.e. according to the good pleasure of his will.*
5 The end, *to the praise of his glorious grace*, which grace is described from the effect of it in us, which is amplified from the manner of working, *q.d.* out of which his grace, hee hath made us accepted, or done us favour, in and through his beloved.

Three things for better understanding are to be insisted on, because they are not of so vulgar explication.

1 With what this word is to be continued.
2 What it is to predestinate.
3 What is meant by Adoption.

Rep. To the first, some referre it to (*in Love*) in the fourth verse, in this manner, *who hath predestinated us in love*; but that he should absurdly repeate the cause of predestination, which hee expresseth after to have been his gracious pleasure; it is fitlier set as in equal pareil to that in the third verse. *Who hath blessed us, who hath predestinated us,* ἐν ᾧ εὐλογήσας ἡμᾶς. Some imagine it joyned *within him*, after this manner, *who hath chosen us to adoption, having predestinated us in him before worlds, that we should be holie before him.* But I have shewed above, that (*in him*) must needs be referred to the benefit of election, or the Apostle should not conclude pertinently, that God in Christ hath blessed us with every blessing: Beside that, this sense confoundeth the sentence, to decline the force of the argument above mentioned.

To the second I answer, that God doth condescend so farre to our capacitie, as to teach us his one onely action, by which he loveth us effectually to life, by two, which in us are diverse because one infinite action of God doth eminently note that those two are in us, though they are distinct and diverse; as the first act of election laid downe Gods choosing us, or loving us to an end; so this doth signifie the ordaining of us to the same end, by such a course of meanes as shal effectually work thereunto: Thus it is with us, when we will doe any thing, we doe appoint by what meanes we will doe that wee are agreed on. When one is agreed to bring up his Sonne at a Trade

a Trade, then afterward hee determineth to chooſe ſome Trade forth, to ſeeke him a Maſter, to binde him Apprentiſe, and let him ſerue his time, and get his Freedome in it: Thus when God hath ſet his loue vpon vs, to bring vs to life, he doth next determine, by ſuch an order of meanes as counſel ſuggeſteth or preſenteth within him, to bring vs to this end, which is to predeſtinate: for to predeſtinate is to decree the attaining of ſome end, by ſuch like meanes as counſel shal prompe vs with. Predeſtinatiō may be defined to be an act of counſel, shewing meanes effectually bringing about ſome end, as now it is accepted of the wil, it differs therefore from electiō. Firſt, election is in the will, this is in the vnderſtanding: *Thoſe things which thy counſell hath predeſtinated.* Secondly: Election is onely of the end, this is of meanes alſo. Thirdly: that is ſeated in the wil onely, this primarily in the vnderſtanding, in the wil by participation, in ſo much as the wil doth accept; for ſhold Gods wiſedome shew meanes which would effectually worke any thing; if his wil should not accept of them, he could not be ſaid to predeſtinate any thing by them.

This predeſtination is two-fold, according to his ends: The firſt is an act of counſell, shewing or preparing meanes whereby his grace in ſome shal be glorious; and of this onely here he ſpeaketh, as is plaine in the Texts He ſpeaketh of it as a benefit in Chriſt as it reſpecteth perſons elect, *verſe* 4. as it hath his terminus adoption. The ſecond is, an act of counſel, accepted of his will, which doth shew and decree the being of all ſuch meanes, by which his iuſtice shall in ſome perſons be glorious: Thus *Fulgentius* doth make predeſtination, not onely a preparation in his eternall diſpoſition of things which he did fore-know himſelfe about to worcke, whether in mercy or juſtice; & the Scripture doubteth not to ſay, that God did predeſtinate all thoſe things done to the perſon of our Sauiour, then which the Sun neuer ſaw viler. The Fathers doe define Gods predeſtination in euill things by fore-knowledge, onely to shew a difference betweene the working of his prouidenc in good & euil: *viz.* that he doth not worke theſe by himſelfe, or by command, or by concurning effectually to them, as he doth to good actions. Now that which is ſpoken reſpectiuely, muſt not be abſolutely taken, neither neede men to feare the uſe of ſuch phraiſe, which God himſelfe hath not declyned: But enough of this for this place.

Touching the third point, Adoption; it noteth the ſame matter for ſubſtance, which was the end of Election, even glorious life with God; but it includeth further, a dignitie or ſonne-ship which doth interreſſe us in ſome ſort to life of glory; and looke as the royalty of a Lordship, may be diſtinguished from the Lordship it ſelfe, though they good together, ſo may this dignity or title of ſonne ship from the inheritance it ſelfe, which doth goe with it. By Adoption then, he meaneth here the dignity and glory of the ſonns of God, under what maine benefit, whether under iuſtification or glorification, it is to be conceiued, I wil shew after unfolding the Doctrines. The ſumme of theſe two *Verſes*, is in larger terme of ſpeech, as fol-

loweth: *Blessed be God, who hath blessed us in Christ with all spiritual blessings:* as for example: Who hath elected us, and not onely chosen us to the end, but hath so ordered all things, by an eternall disposition for us, who beleeve, that they shall bring us to that dignity, and full glory of the sonns of God which is both begun in us here beleeving, and is also to be accomplished hereafter through Christ; & this he doth, not looking out of himselfe to any thing fore-seene in us, but within himselfe; my meaning is, out of his meere gracious pleasure, that thus his glorious eternal grace might be magnified, out of which this grace floweth, that he hath now in his time done us favour, and made us accepted in his beloved. First it is to be marked in the order that God doth to our conceiving; first love us to life, before the meanes bringing us to life are decreed; This is the order, in which we are to conceive that one simple action of God which worketh our salvation: Here election is the first in this enumeration *Paul* maketh, &, *Rom.* 8. 29 *Paul* setteth fore-knowledge before predestination; and when the Scripture saith, *we are elected to life, through faith and holinesse, as the way of life*; needes must the end be first in order of nature, before those things which serue to the end. As it is with us, we first are at a point concerning the end, before we seeke meanes which leade unto it, as I am first at a point to

Obiect. 1. Write before I take in hand Pen, Inke, or Paper. But how may God love us to life such who are now the childrē of wrath, & not eligible to it? He must first

Respo. make them lovely or eligible, then choose them to life: I answere: *It* is one thing to loue any so, as that I wil bring them to life by iust meanes, another thing to loue any so, as immediately to communicate life with them: In the first sort, God may love those who are sinners before him: the latter cannot consist with his wrath inflicting death: And thus he did loue them before the giuing of Christ; So *God loued the world, that he gaue his onely begotten Sonne*; that he spared him not, but gaue him up to death for us. This is to be marked, against them who make God first decree the giuing of Christ to death; of faith and perseuerance to some, before he make either inward or outward election of them.

Obserue secondly; That God hath onely chosen some, but ordained effectuall meanes, which shal most infallably bring them to the end, to

Doct. which they are chosen. Such whom he hath foreknowne, marke, such he predestinated; not all, but some are fore-knowne: God hath set an order of meanes which shall bring them to glory. Or looke as when God appointeth any to life forty, fifty yeares, his prouidence in nature doth so worke that every thing from a mans first birth to his last breath doth passe him on to this period præordained: So those whom God hath appointed to that last final end of life supernatural, his supernatural providence doth so worke, that al things doe after a sort conspire and worke to that end: Eue as we doe nothing about any thing, further then the endes we haue doe moue us to worke. If we looke at the things before our calings, or after

we

we, shal finde this true, though thay worke not in the same māner; some promoting it directly by them selves, some by accidēt occasionally: Before our callings, the good things we have our selves in our selues, or which we see, or haue giuen us in others, they perfit us to salvation: When God doth cal us; the good things we have our selves, in our selues, make us admire Gods bounty and patience, when we see what wee were when he shewed us that kindnesse; Yea, they are after our callings, dispositions, and helpes, which make us serue God with more facility and fruitfulnesse. Some complexions and constitutions are farre more accomodable instruments to grace now receiued, then others. The good wee see in others, we glorifie God in it, in the day of our visitation, though we scorne it for the present, the good giuen us in others, is often ordained as an antecedent to our conuersion, as when God doth giue us loue in the eyes of some good man, stirre him up to pray for us; Thus *Austen*, thinketh that *Stenens* prayer was ordained of God, as a meane to worke *Sauls* conversion. The euils we know before our conuersion, work to this end likewise. The Iailors affrightmēt God had ordained as a meanes to make him seek out of himselfe: So the sicknesse which were upon many in the Gospel, made them seek out to Christ: So the deformity which befalleth some, the infirmities, the feares & griefes of mind which follow them, though they know not why, (as we say) nor wherefore, are often disposed as occasiōs of their greatest good, of preseruing them from many sins: Nay, the sins they liued in before their callings; God maketh them occasionally worke to this end; For, after our cōuersion, they make us more to love, as *Mary*; more humble & merciful, as *Pauls* persecuting, more diligent in wel doing, when we were in the flesh, *Rom.* 6. Euē as the art of the Apothecarie maketh Vipers into Treacles, so doth our God Now when God hath visited us, we proue then by experience, that our good which he giueth us in our selves and others, whether it be spirituall or temporal: yea, the euil we suffer, whether of sinne or of punishment, whether the punishment come immediately from God; or mediately from the hands of men; that al I say, are ordained to carry us home to the end, unto which he hath chooſen us, In the good things we finde to helpe us, it is more apparant, then that we neede to speake of it; in good gifts which wicked men have, they are often predestinated for our good; Even as carriers have money often, not for themselues; but for those to whom they are sent; So men unsanctified have golden gifts, sometime for the sake of others, to whom they are sent.

Our sinnes and euils we sustaine, God doth euen use them as Physicke to our soules, and he prepareth wicked men often to doe that by his children, which those of the skullerie doe by a vessel when it is foule even to scoure them from their rust: Even as he predestinated his Sonnes sufferings; so ours also, whom he hath predestinate, that we should be like to his Sonne, as wel in sufferings, as in glory. Saint *Paul* proueth, that to the called, according to

God:

Gods purpose of life, all things did worke together unto good; and hee proveth it hence, because God had predestinated them. Now if Gods predestination did not contrive every thing befalleth us to this end, his proofe were unsufficient.

Vse. 1. The Use of this; Hath God ordained meanes by which his shal come unto the end, to which they are chosen, then how doe they reason, who wil say; If they be predestinate, then though they live never so, they shall be saved? God had given *Paul* the life of all in the ship, yet when the shipmen would have left them, *Paul* telleth them: *If these men bide not in the ship, ye cannot be saved*; Gods decree doth stablish meanes, not remove them; Thus we might refuse meate in health, medicine in sickneſſe, and say, *so long as God hath appointed us to live, we shall live*: The divel teacheth men in outward things wholly to distrust God, and relye altogether on meanes; in these spirituall things, he maketh them lay all on Gods mercy and purpose, never taking heede to meanes.

Acts 27, 31.

Vse 2. We see it is hopefull, where God giveth meanes, which bring to life; where he manifesteth that wisdome of the Gospel, which is a meane predestinated to our glory, that God hath there a gracious worke toward some: While a man doth carry Reapers further into his field, it is a signe hee hath some Corne to be inned: So is it with God.

Vse 3. Let us labour to acknowledge God, and his most wise order, in all things which have befallen us. If we finde that our courses before our conversion, and the things befallen us since, have brought us neerer God, then it is a seale to us, that we are the predestinated of the Lord; those whom he doth bring nearer him by meanes in time, those he did predestinate to draw to himselfe in such order, from all eternity: We will say in choller, when things come crosse upon us, *Now I was ordained to it, I thinke it was my destinie*: But happy is he, who can by event learne to see how God hath destinated before-hand every thing for his good.

Doct. 1. Observe of whom we may say this, that they are predestinated, even of such as have beleeved, and are sanctified; the persons which are ordained to life and predestinated, they are called, that is brought to have a true faith, and justified, and they shal be glorified. This chaine of foure linkes is, such two whereof are kept with God in heaven, two are let downe into earth, as it were; This chaine is so coupled, that whosoever are within these midlinks are within the two utmost also. While a man carrieth a frame or plot of this or that in his minde, we cannot say what is his meaning, but when he now doth execute it, then we know what he had predestinated, and aforehand designed within himselfe. When God doth lay the foundation of faith and holinesse, such as shall never be subverted; then we may know that he did predestinate in his time, to worke a glorious worke in such a person. How precious then is this faith which purifieth the heart, which doth let us be able, even to reade our names written in this predestination of God, as a booke

booke or regiſter of life; which maketh us diſcerne our ſelves in that [illegible] that all things ſhall worke for our good? every winde, even the croſſeſt, ſhall helpe us to the haven of true happineſſe. I know faithful ſoules cannot alwayes findet his comfort, becauſe they finde themſelves worſe, rather then better, for many things which betide them; but we muſt not be dismayed, things worke together, when thou ſeeſt the laſt with the firſt, then thou ſhalt ſee that harmony which is in all, for thy beſt good. A Phyſitian doth with one thing or two, make that man more ſicke then euer, whom yet at length he moſt cõfortably healeth: But what I ſpeake of this circumſtance in the former *Verſe*, may hither alſo be reduced. Onely let us endeavour to know our ſelues predeſtinated by him, for this is our ſtrength, which cannot be shaken, when we know that God hath determined & contrived ſuch meanes as ſhal infallibly bring us to glory; this knowne, we may ſay, *If God be with us, who ſhall be againſt us?*

That we ſhould be adopted through Chriſt.] Obſerve what God hath determined to bring us unto before all worlds, even to this, that we ſhould be his children; thoſe whom he predeſtinateth, hee doth ordaine they ſhal be like his Son, *Rom* 8. like even in glory, as well as ſuffering, like in being Sonnes, as he is a Sonne; like in having a ſtate of glory fitting them, as he hath glory, ſuch as is fit for him the Head or firſt borne of us. For this cauſe, *Heb.* 12. *ver.* 21. the predeſtinate are called the Church of the firſt begotten, who are written in heaven, becauſe all Gods choſen are by this predeſtination appointed to this, that they ſhall be Sons of God: Even as great men appoint with themſelves ſome that thinke nothing of it, that they ſhal be their heyres, and doe adopt them by this meanes children to them: So God did within himſelfe ordaine of us that wee ſhould be brought to this eſtate of being his adopted children. For our better underſtanding this matter, three things ſhall be opened. 1. What this Adoption containeth in it. 2. Through whom wee come to be adopted. 3. In what Order we doe receive in time this ſo great benefit, or to what benefit this is to be reduced, whether to calling, juſtification, or glorification.

For the firſt, it containeth the dignity of being the ſonnes of God. 2. The inheritance of light, or the divine nature begun here, to be perfected hereafter: for the firſt, ſee *Iohn* 1.22. 1 *Iohn* 3.1. Hee giveth us this dignity. ſheweth us this loue, that we ſhould be called children; not that we are children as *Adam* was, who becauſe hee was produced in the ſimilitude of God, might be called a Son of God, but ſonnes through a myſticall conjunction with Ieſus Chriſt that naturall Sonne of God.

Scondly, we have the inheritance of light, or a diuine nature which ſtandeth not in ſuch a life of *God*, as *Adam* had, which was a knowledge of God onely as a Creator of all things, and a righteouſneſſe and holineſſe which were in order to God knowne onely as a creator, not ſuch a life as may fall away, but a life which ſtandeth in knowing, as an Author in Chriſt,

supernaturall grace; such righteousnesse and holines as are in order to God, as now made manifest in Christ Iesus; such a life as shall never have end, according to that, *those who are borne of God cannot sinne for the seede of God abideth in them.*

Thirdly, all that glory wee looke for in Heaven, is comprehended in this adoption, *Rom.* 8. *Wee expect our adoption, even the redemption of our bodies.*

2. Now wee come to have this executed on *us* by faith *in* Christ; for, *so many as believed, to them it is given to be his children, sonnes and daughters:* upon our mariage with the naturall Sonne, wee come in the place of sonnes & daughters also: But for the order, in which we receiue this dignity, it is somewhat doubtfull, whether when we are justified, or when we are glorified. To which I answer briefly, that it belongeth to our glorification, & is to be recalled unto that head; for, Redemption which is put for Forgivenesse of sinne and justification, when it doth not note out our finall deliuerance, this redemption is made to goe before it, *Gal.* 4. 5. *That he might redeeme us who were under the Law, and that we might receiue Adoption.* Beside justification doth nothing but sentence this of me, that I am just before God, so as to receive life from his grace. Now to be just is one thing, to be reckoned a son another. Againe, this adoption is called by the name of a dignity, or eminency, yea glory it selfe is called by the name of Adoption. *Rom.* 8. *Waiting for our adoption, even the redemption of our bodies:* To omit that, *Rom.* 9. 4. those two words, Adoption and Glory may be put for one thing, *viz.* Glorious adoption: For, the Arke is well comprehended in that head of seruice; as a principall type belonging to the Law ceremoniall; and looke as not onely actually to possesse the kingdome, but to be heyre apparant of it, is a great point of glory, so the dignity of adoption, adopting us as sonnes, and heyres apparant of the kingdome of heauen, is a great part of glory, as well as the inheritance it selfe. There are but two things of moment which I know to be objected.

Obiect. 1. That which we haue immediately on believing; that belongeth to our justification: but believing wee have this priviledge, nothing comming betweene, *Iohn* 1. 12.

Respo. The second part of this reason is not true, and the proofe is unsufficient; for though we be adopted, beleeuing on Christ, which the testimony voydeth, yet it followeth not that we are immediately adopted, nothing comming betweene our faith and adoption. Wee are said to be saued by faith, to have eternall life, believing, yet betweene faith and life, justification must be conceiued, so heere also

Obiect. 2. The second reason is; that which giveth us a title to life, that must be a branch of our justification to life: But our adoption giveth us title to life. To the first part I answere with limitation thus; That which giveth us title to

Resp. life, being it selfe no circumstance, nor part of life, now executed in us: But so adoption doth not, which is the giving of life, in regard it maketh life

now

now ours, as an Orphans lands are his; ours, as who have the right to it, but are not yet actually possessed in it. Should not the proposition be limited as I have said, it would prove, that the giving of the spirit belongeth to justification, for that doth give me right to life, as an earnest penny, or part of paiment, doth give a man right to challenge the whole summe: This benefit then is fitly couched under that last of our glorification, *Rom.* 8 *Whom he predestinated he called, whom he called he justified, whom he justified he glorified*; in this manner executing their glory: First he giveth them of grace, the dignity of sonne-ship, and so a right to glory, and after hee doth actually possesse them of it; thus glorifying those whom out of grace he had justified, to the receiving of life from him, as a gift of his meere grace.

This then being, that God did before all worlds dispose the meanes whereby we that are his should be brought to adoption; how should wee admire this so great grace which we found in his eyes from all eternity? Thou beleeving soule who by faith art married to Christ Iesus, thou who hast received the spirit, which maketh thee call *Abba Father*, the spirit of this Adoption, what is this now wrought in time, but that which God did preordaine before all time, even thy Adoption through Christ? See then what love the Father did beare thee, that thou shouldest be made a Sonne, admire it. When *David* was told of matching with *Sauls* daughter, what? said he, *seemeth it a small thing to be sonne in Law to a King?* And shall it seeme a small matter to us that wee are now, according as we were predestinated, that we are sonnes in Law, adopted heyres, joynt heyres with Christ of the kingdome of glory? *Vse* 1.

We may see hence what duty wee owe to God; we I say whom he hath now adopted for his children, even as of grace, he did predestinate. *If I be a Lord, where is my feare? if a Father, where is my honour?* Earthly Parents, the greater things they meane to leave their children, the more they expect all obsequious and dutifull behaviour from them? so doth God of us; the greater & more excellent condition he hath appointed us unto, the more he doth challenge from us all such care and duety as may declare us not unworthy so great favour. 2.

Secondly, that we are predestinate to adoption; Observe that the life which God hath ordained by meanes prepared to bring us, is a life comming immediately from his grace, that life which is a consequent of Adoption, yea called adoption it selfe, that which accompanieth sonneship is an inheritance; that life cannot but come from the free grace of God our Father: Adoption and sonnelike inheritance are not things purchased by contract of Iustice, but are freely vouchsafed: *Behold, what love the Father hath shewed us, that we should be called his children,* 1 *Iohn* 3. 1. Ergo, *life is called a gift of Gods grace,* Rom. 6. *ult.* And that which God will do about his children in the day of judgement, is called mercy. 2 *Tim.* 1. *The Lord shew Onesiphorus mercy in that day.* This is to be marked against the Papists, the *Doct.*

first force of their error in the matter of merit beginning here. For they grant this proposition true, that God doth out of his grace predestinate us to life; but this they will not admit, that God doth predestinate us to life, which shall come immediately from this grace. Now to conceive thus of predestination, is to take away al the grace of predestination. For to choose one out of grace to have this or that hee shall well pay for, is grace not worth God have mercy? As they say this is grace, when he might have chosen others, & left us, he did take us, as who should have life purchased from his Iustice. I answer, here is an action of liberty to take one before another, but while this is it to which I am taken, *viz.* to have a penny-worth for my penny, there is no grace at all shewed me. For when actions are defined according to the object about which they are conversant, if the object of life have not grace in it, there can be no grace in electing to it.

They make grace belonging *ad actionem Dei prædestinantis eligentis, non ad terminum electionis.*

Secondly, predestination should be an intermedled action; partly a preparation of things God would doe out of his grace, as of calling, the first justification according to the Papists; partly a preparation of things God would doe out of Iustice, as of our glorification.

Thirdly, this maketh all that God doth out of grace, tend to this end, that his justice may be glorious in giving life: We read the contrary, that justice shutteth all under sinne, that grace may be glorious in all; this wee reade not, and it were absurd to thinke it, when all his justice doth in reprobation tend to this end, that the riches of his grace may be more displayed.

Fourthly, the life to which wee are predestinated is here included in this word Adoption; it is called a gift, an inheritance; it is heere said to be attained through Christ, *Rom.* 5. *v. vlt.* As sinne reigneth to death, so doth the righteousnesse of Christ to life; But grace by Christs righteousnesse reigneth unto life, the immediate cause *ergo* of life, is Gods grace; for the immediate cause of death is sinne; and God is said to have made Christ every thing to us, that our whole rejoycing might be in God shewing us grace through him: not that we might be able to rejoyce in ourselves, as now reinabled to deserve from justice through him: this then is to be held as a principle of great moment, that the life to which we are chosen and predestinated, is a life immediately flowing from the grace of God: For this doth shew that the justifying righteousnesse which God doth prepare for us, must be such that God may upon it reckon us just from his meere grace, to the receiving of life from his grace. But heere is no place to enter the doctrine of justification and merit, the which were shal have fit occasion to unfold hereafter.

The Papists make life from grace remote, *quoad radicē*, not *proxime & immediate.*

Now followeth the manner, (*within himselfe;*) that is, according to the good pleasure of his will: The first phrase I rather reade thus, because in that wee are said, to be ordained to adoption through Christ, it doth intimate that we are ordained to be children to him, and because he would rather

rather have said, *Who hath predestinated vs to be Sonnes through Christ, to himselfe, then to adoption through Christ to himselfe:* but is skilleth not how we take it, seeing the latter words doth sufficiently ground the instruction to be gathered.

Doct. Observe, that God out of his meere good will doth determine both the end, and all the meanes by which hee will bring us to the end. If God doe choose and predestinate us to life, because that hee doth foresee that we will so use his grace as to persever in beleife by meanes of it, then must hee call us rather then others, because he doth fore see that wee will use his grace offered well, and concur with it in manner forenamed. For so farre as foreseene considerations move mee to take any to the end of life, so farre they move to intend and execute the meanes which must bring to life But the Papists themselves in this are found who hold, that therefore God doth freely ordaine us to the end, and that he doth therefore freely call and justifie us; hitherto they grant grace, even in the execution of Gods predestination, and it may be proved by Scriptures: For in calling, two things may be marked. 1. The sending his word. 2. The working with it by his spirit: now he doth both these out of his free pleasure; For the word he doth send it to those whom he doth see will less profit by it then others; *If the things done in thee, had beene done in* Tyrus *and* Sidon *they would at least have humbled themselves in* Ninive *like repentance*; & *Ezech.* 3. *I send thee not to a people of a strange tongue they would heare thee, but these will not heare thee.* Now he teacheth in wardly no lesse freely. *Luke* 10 2. *Father, I confesse thou revealest these things to babes, and hidest them from wise ones, even according to thy good pleasure.* Therefore *Paul* saith, 2 *Tim* 2. 9. *Hee hath called us with a holy calling according to his purpose and grace*: Now if God doe call us to salvation without any thing fore seene in us, it cannot be but that hee did ordaine us to salvation without fore-seeing any thing which might move him unto it; this is taught, *Rom.* 9. that the purpose of God, is according to election, that is, free, depending on him onely who calleth us to glory, not on any thing in us called. The reason why God sheweth mercy, or hardeneth, that is, denieth mercy, is his meere will; That as the Potter hath nothing but his pleasure moving him to appoint or make of the same lumpe vessels to so divers ends; no more hath God: And here it shall not be amisse to cleare that Scripture from some misconstructions which have beene made, obscuring the true meaning of it to some understandings.

Rom. 9. *Verse.* 11. cleared from false construc-tions.

"Some make (the purpose of God) *verse* 11. to note out such a purpose by which God determineth to choose out to life, such whom he doth fore-see will seeke it by constant faith in his promises, rejecting others from life, who seeke salvation by their owne righteousnesse in the workes of this Law: This construction floweth from a former errour, *viz.* that the Apostle in this passage of Scripture, from the sixth *verse* downeward, doth speake of the Iewes taken and rejected, not as persons,

" by carnall generation descended from *Abraham*, but as persons who seeke
" salvation by cleaving to the promise, or otherwise by workes, according
" to the tenour of the law. This likewise doth presuppose that those Iewes,
" whose objection *Paul* preventeth, *verse* 6. doe by the word of God con-
" ceive the word of the covenant legall in this manner; what then? if we
" be rejected from salvation, who seeke it by workes of the Law, then the
" word of Gods covenant is come to nought: Which Objection, they
" should seeme to make by occasion of the former Doctrine of justificati-
" on; but in all of these, and in all inferred on them, *Arminius* is decei-
" ved; For it is not the doctrine of justification so much, as the doctrine
" of Predestination, which in the eight *Chapter* went before, which maketh
" the Apostle enter this discourse: For he having taught in the former
" part of the Epistle, *Rom.* 4. that those who traced the steps of *Abraham*
" faith, were his children; and in the Chapter next before, that such whom
" God did fore-know and acknowledge for his people, they were prede-
" stinated and called to faith in Christ, every one might be ready to gather
" that the Iewes; for the body of them were not acknowledged of him as
" his people, because they did set themselves stiffely against the faith of
" Christ, and therefore they were not the Israel of God, the chosen seed of
" *Abraham*, the people whom God did know before: and this is that which
" he leaveth to be gathered in that lamentable preface, *Rom.* 9. from the
" first to the sixt *verse*, *viz.* that a great part of the Iewes, carnally descended
" of *Abraham*, are rejected now from being the people and Israel of God
" the seede with which God had promised his presence and blessing. Com-
" pare *Rom.* 8. 29. with *Rom* 9. 6. 7. *Rom.* 11. 8. he speaketh not of a rejecti-
" on from righteousnesse and life, befalling such as followed salvation by
" works, for thus were the greatest part alwaies reiected, when yet they
" could not be said rejected ever before, in this manner which did befall
" them, and is here lamented: This rejection intimated, he preventeth an
" objection, which some might make against it, in this manner: That which
" would make Gods word to Israel, and that seede of *Abraham* frustrate,
" that is not to be granted: But the reiection of the Iewes from being Gods
" Israell, and the seede whom he will blesse, maketh his word in vaine,
" *Ergo*, The reason which confirmeth this assumption is to be gathered from
" the Apostles answer; such as are the Israel, whom God hath loved, and
" chosen, and promised to blesse for ever, such cannot be rejected, but the
" word of God will be made frustrate; but said they, we are Gods Israel,
" we are *Abrahams* seede, which are plainely to be gathered from *verse* 6.
" and 7. From these circumstances, well marked, we may see that the word
" here meant, is that word which opened Gods gracious election of this
" people, to be his people and children and which promised his perpetual
" presence with them, and blessing towards them: The word here meant,
" is such a word as taketh effect in that part of the Iewes whom God did

know

"know before, and is ſtill made good in them; but the word of the legall "covenant is abrogated to all the choſen of the Iewes. Secondly, *Ieremie* "declared the word of the legall covenant to be made in vaine, yet did not "this give place to ſuch an obejection, that Gods word to his people was "made of none effect. Againe, the Apoſtle his anſwere was direct, the "word is made by mans ſinne in vaine; and to have informed them in the "true end of the word of the Law, and not to anſwer them, that the word "of the Goſpels covenant is not fruſtrate, when they object, that the word "of the covenant of the Law is come to nothing; this were but being asked "of Chalke, to anſwere of Cheeſe. Againe, we ſee that *Paul* doth not inti-"mate the rejection of the Iewes, as from righteouſneſſe and life, as they "were followers of the law, as which is a point he commeth to in the be-"ginning of the next Chapter; but he conſidereth them, as part of Iſrael, "and the ſeede of *Abraham* onely: for had this beene the thing in which "they grounded themſelves, if thoſe who follow the Law be rejected, "Gods word is come to nothing, then ſhould not *Paul* have anſwered, all "who are from Iſrael, are not Iſrael; all who are *Abrahams* ſeede, are not "Iſrael; all who are *Abrahams* ſeede, are not children; but all who follow "the Law are not the true Iſrael to which God did tye himſelfe by pro-"miſe. Secondly; It is plaine, he intimateth their rejection, as they were "the people of the Iewes, as they were denominated the Iſrael of God, "which may be gathered from the firſt *Verſe* of the eleaventh *Chapter Hath* "*God caſt away his people? God forbid. I am an Iſraelite, of the ſeede of* Abra-"ham, *of the tribe of* Benjamin. Thirdly, No godly faithfull ones could "thinke the word of God falſified, if ſuch as did ſeeke juſtification in the "Law by the workes of it, were rejected; but the Apoſtles and godlieſt a "while were exerciſed with this doubt, they could not ſee how it could "ſtand with Gods word, that Iſraell ſhould be forſaken, and the Gentiles "called: It is certaine therefore that he doth intimate the rejection of the "Iewes, as thoſe who had beene the Iſrael of God and ſeede of *Abraham*. "The Apoſtle denieth the reaſon on which they thought their rejection a "thing which could not ſtand with the immobility of Gods word. He anſ-"wereth the aſſumption of the latter ſyllogiſme by diſtinguiſhing of Iſrael "and children; denying that all Iſraelites are that Iſrael to which Gods "word belongeth; or that al *Abrahams* ſeede are thoſe children whom God "adopted to himſelfe, *verſe* 7. but ſuch onely who were like *Iſaac*; Firſt, "begotten by a word of promiſe, and partakers of the heavenly calling: "The reaſon is to be conceived in this manner; The rejecting of ſuch, who "are not the true Iſrael, nor belong not to the number of Gods adopted "children, cannot ſhake Gods word, ſpoken to Iſrael and *Abrahams* ſeede: "But many of the Iſraelites and *Abrahams* ſeede, are ſuch to whom the "word belonged not, *Ergo*, The word of God is firme, though they be re-"jected. This aſſumption is propounded in the end of the fift & ſixt *verſes*.

Secondly,

" Secondly; It is proved to the foureteenth *verse*. Here *Arminius* having " presupposed this word, the word of the legall covenant, and this rejection " of such as sought righteousnesse in the Law; he thus taketh up the argu- " ment.

If the word respect the children of promise, then it is firme, though the children of the flesh are rejected: But it concerneth children of the promise, that is beleevers; Ergo, *it is safe, though justiciaries, children of the flesh be rejected.*

" But this assumption is no word of it in *Arminius* his sense, here ex- " pressed: For though children of the flesh in some other Scripture, doth " note out justiciaries, seeking salvation in the Law, yet here the literall " meaning is to be taken; a childe of the flesh being such a one who descen- " deth from *Abraham* according to the flesh; for it most plaine, that these " did make them thinke themselves within the compasse of the word be- " cause they were Israelites, and the seede of *Abraham*, in regard of bodily " generation propagated from him; and *Arminius* doth decline that, in ob- " jecting & answering which this discourse consisteth? Beside that, though " the sonnes of the flesh may signifie such, who carnally, not spiritually " conceive of the Law, yet the seede of *Abraham* without any adjoyned, is " never so taken. The assumption which is to be proved, is this; That many " of *Abrahams* seede, are such to whom the word belongeth not: The word " which belonged not to *Ismael* and *Esau*, but to *Isaac* and *Iacob* onely, and " such as were like to them, that word belonged not to many of those who " are the seede of *Abraham*, and Israelites: But the word shewing Gods " love, choise, adoption, blessing of Israel, and *Abrahams* seed belonged not " to *Esau*, *Ismael*, and such as they were, but to *Isaac* & *Iacob*. Here *Arminius* " having those legall justiciaries, thus gathereth his sillogisme.

Ismael *and* Esau *were types of such as sought justice in the Law*: Ismael *and* Esau *were rejected*; Isaac *was reckoned in the seede*; Isaac *was a type of the children of the promise*; Ergo, *the children of the promise are the seede*. Ismael *was not in the seede, but* Ismael *was a type of all who sought righteousnesse in the Law of all the children of the flesh*; Ergo, *the children of the flesh were not in the seede.*

" The conclusions are true, but not pertinent to this sense; for the chil- " dren of the flesh heere are those only who in course of nature came from " *Abraham:* the children of the promise those who were so borne of *Abra-* " *ham*, that they were in *Isaac* called to the heavenly benediction. But in " laying downe this rejection of *Esau* from benefit of this word, belonging " to the seede and taking of *Iacob*, he sheweth plainely, that it is not a reje- " cting of those in *Abrahams* seede, who were justiciaries as justiciaries, " because that *Esau* was rejected before hee was borne, or had done, good " or evill, from part in that word made to Israel and *Isaac*, taken to the " heavenly benediction before any thing which might move thereunto:

" marke

"marke, *Ergo*, in the 10.11.12.13. *ver.* three things: First, the equity of *E-*
"*ſau* and *Iſaac* in Parents conception, merits, demerits, onely in birth *Eſau*
"had preheminence. Secondly, marke the word *Came*, ſignifying the ele-
"ction of the one, & calling him to the heavenly inheritance, with the re-
"jection of the other, which is laid downe, *verſe* 12.13. Thirdly, Marke
"the end, why God did chooſe and refuſe, before merits or demerits in the
"end of the 11. *verſe*, by a Parentheſis, *viz.* that Gods purpoſe according
"to his free election might abide for ever, while it depended not on workes
"in men, which are changeable, but on himſelfe, who freely calleth whom
"he wil to this heavenly glory. The ſcope of this example is the ſame with
"the other, *viz.* to prove that all of Iſrael, & all the ſeede of *Abraham* were
"not ſuch to whom the word declaring Gods free Election and Adoption
"to the heavenly inheritance belonged.

That word which belonged not to *Eſau*, but to *Iacob*, that belonged not to many of *Abrahams* ſeed, & by conſequence that may ſtand firme, though a multitude of *Abrahams* ſeede be rejected: but the word declaring Gods election, &c. But the Apoſtle doth lay downe the manner after which the word chooſing and adopting Iſrael, refuſing *Eſau*, was given forth *viz.* that it came without reſpect of good or evill, which might move unto it, that hee may prevent a ſecond objection which the Iewes might make from their owne righteouſneſſe, in reſpect of the Gentiles, ſinners; for they might thinke it impoſſible that Gods word could ſtand with rejecting them, who were righteous in compariſon of the Gentiles received; for hee conceived this included in that quærulous objection: Firſt is Gods induration a cauſe why hee is angry with us? Secondly, can he be angry with us who are hardened by his unreſiſtable will? The Apoſtle in this 21. *ver.* telleth us, that that induration is not the cauſe of Gods anger, but anger of induration; for none are hardned but veſſels now of wrath, by their owne deſerving. 2. Saith he, God beareth them with much patience, and doth not harden them by will irreſiſtable, 3. God doth it for moſt juſt ends, and thus a reddition might be framed, ſaith he a *majori ad minus*: Shall the Potter have ſuch abſolute power in his clay, and ſhall not God have power to decree the hardning of thoſe who juſtly deſerve it? and that with ſuch a will as doth expect with much patience their converſion, and all for the obtaining of moſt juſt things: But for this latter it is plaine the argument of the Potter is a *pari* or *minori*, if it be compared to God: Shall we thinke that God hath leſſe power over his creatures then the Potter? God I ſay, who createth and maketh the clay hee diſpoſeth? And to uſe this ſimilitude to *Arminius* his actual inorder is to illuſtrate a thing by that which hath nothing like; for Gods worke (by that *Arminius* conceiveth) hath no reſemblance to that the Potter doth, as is already shewed. For the matter anſwered.

Beſides that Gods duration beginneth where his Firſt, he conceiveth not the queſtion right: They aske not whether Gods patience induration be becauſe of his anger, but whether God may be angry at them endeth.

who come to this ſtate of being hardned? Now this is certaine, that men hardned and forſaken, are the object about which Gods anger is exerciſed, as a malefactor punished is the object about which the Magiſtrates anger is exerciſed, though punishment is not the cauſe why he is angry, but the effect of it; neyther is there one word in this verſe, which teſtifieth God to harden ſuch, with whom he is angry for ſinne, unleſſe to beare with patience, ſignifie to harden, and veſſels made or prepared to deſtruction, men now having by ſinne provoked God: the firſt is abſurd, that an act of patience ſhould be induration oppoſed to mercy; the other equivocall, as a veſſell prepared to glory is not a veſſel now beleeving and ſanctified, and actually fitted for glory; ſo on the contrarie.

For the ſecond it is falſe that heere is any thing to teſtifie Gods wil unreſiſtable, which the Apoſtle did never except againſt, but rather juſtifie, and yet maintaine it equall by a compariſon fore-conſtrued. And this is no argument why his decreeing will ſhould not be irreſiſtable, this I ſay, that hee uſeth patience toward thoſe whom he hath decreed to reiect, hee conceiveth the will of God to have come to election and otherwiſe to include an appetite as it were, of having ſome thing which hee will not worke by his omnipotency, but he whoſe omnipotency is not in every thing, he is not a God omnipotent; for there are ſome things in which he is not omnipotent; not to name the ſame things he would have of us, he hath covenanted to worke them in us. *I will put my ſpirit in your hearts, and make you, &c.* and that there is no power in God which is not infinite and omnipotent; true it is that the verſe ſetteth downe iuſt ends, and that therefore God hath power to purpoſe and worke moſt iuſtly that which is decreed, and done to ſo iuſt purpoſe. Theſe are collections which his head hath deduced, but not once imagined by the Apoſtle; and marke now how the Apoſtle hath foyled the cauſe of God, by ſtrugling ſo laborioufly and myſtically againſt that which might ſo eaſily be anſwered: They ſeeme to murmure againſt God; if he be angry at them who are hardned by his will, or a decree of his will irreſiſtable: The plaine anſwere is. God is not uniuſt though he be angry, becauſe the decree of his will did determine the hardning of none, but ſuch who ſhould firſt by their ungratefull and horrible unbeleefe provoke his iuſt anger & induration, (whereas you think that hee did decree to bring you to this with a will unreſiſtable,) the truth is, he did decree nothing about you, but continually, puting alſo the condition ſo in your power, that you might have kept your ſelfe from comming into the number of thoſe, who are in his anger hardned, if you would, but you would not. The manner, *ergo*, laid downe, preventeth ſuch an election and adoption, as doe not depend, nor once reſpect any merit in the creature, that word is ſinne, though the Iew, righteous in compariſon of the Gentiles be reiected, and the ſinfull Gentiles received: The end ſhewing why God would not looke at any thing in ſuch whom hee elected and called, *viz.*

that

that his decree and word about ſome whom he had elected, might abide ſurely, taking effect, while the ſtability and efficacy of it depended on him freely calling, not on us; for did Gods decree, or word, touching ſaluation, depend on men, it would prove more unſtable then a decree in Chancery; as we ſee in *Arminius* his decrees, I will ſave them all, if they will obey me, I ſee they wil not, but they wil ſin, wel, I muſt let them, but I wil condemne them all; I but my mercy heere muſt moderate Iuſtice, this decree muſt not be peremtory: I wil ſend Chriſt to redeem al, that I may ſave al again: I decree to ſave al, If they wil beleeve, but I ſee they wil not; I wil ſave ſuch as I ſee now beleeve with perſeverance & reject others: that order was fit in electing, which doth make Gods decree moſt firm, & of moſt effect to his elected; but to choſe them without any reſpect to their works, was fit to this end. *Ergo*, hee did chooſe in this order, not looking at any thing in them, but at his gracious pleaſure, & in theſe examples, as in types, are laid down all the high points of election, *viz* that God doth choſe us before we are, that God doth not look at any thing in us, for which to choſe us; for though it is true they were in their cauſes, yea, in ſome degree out of them, yet they are brought in as now choſen, when they were not manifeſtly in the nature of things, but creatures to be borne afterwards; and though they both had in *Adam* offended, yet this is excluded in their typical conſideration, and they are here brought in as having done nothing. Like as *Melchiſedeck* had Father, Mother, length of daies, but as hee is a type, none of theſe things come to be conſidered in him. What ſaith *Arminius* heere? He maketh the 10. 11. 12 13 *verſes* to contain theſe two things, the Type, and the explication of the Type, ſet forth with ſundry circumſtances, which are not ſo much to be heeded as the things typified, expreſly ſet downe in theſe words; *That the purpoſe of God, according to his choice of ſome, or in which hee chooſeth ſome to life, rejecting others, might be firme, while it dependeth not on works of the Law, but on faith, obeying him that calleth*, From which explication he gathereth two ſyllogiſmes, prooving things to his thought, which goe before.

1. That purpoſe, which according to election of ſome, with rejection of other ſome, that purpoſe may ſtand ſure, though many be rejected.
   But Gods word and purpoſe is according to election, or is ſuch as diſcerneth and choſeth ſome from other ſome to ſalvation, *ergo*, the word of God is not made of no effect, though many of the Iewes be rejected.
2. That purpoſe which dependeth not on workes, but on faith obeying him, that calling, that purpoſe, comprehendeth not ſuch as ſeeke by the works of the Law ſalvation.
   But this is ſuch, *Ergo*.
   Eſau the firſt borne is hated of God.

Esau is a type of such as seeke righteousnes in the Law: *Ergo*, such as seeke righteousnes in the Law are hated of God.

Iacob the younger, was loved.

Iacob was a type of all who follow life by grace of calling: *Ergo*, al who thus follow life, are beloved of God.

To answer which things briefly, the persons named, are heere to be considered personally, and typically. Personally, because else he doth not prove that Israelites the seede of *Abraham* may be rejected. Typically, because they are heads of all the chosen and reiected, both in the seed of *Abraham*, & in the Gentiles also. But that they are types here of persons qualified with zeal of the Law, or faith on Christ, this is a dreame without proofe, meerely presumed, which before hath beene sufficiently refuted, and shall be further touched, in this which followeth. First then, to the circumstances, why are we not to stand upon them, seeing betweene types and things typified, there is such analogie, as that thereby one doth lead us to the other? But he doth see well that these things here set downe in the types cannot stand with that hee would have typified. How can *Esau* now considered without workes, good or evil, when he is rejected, be a type of those who are rejected as sinners for righteousnes by workes of the Law? Or how can *Iacob*, as he is considered without faith or any other worke, when now hee is chosen and called, be a type of such who are now chosen when God doth see beleeve with perseverance in them? Againe, this decree electing *Iacob*, did offer him grace above *Esau*; but the decree of saving *Iacob*, if hee would beleeve and obey the heavenly calling, doth offer no lesse to *Esau*, or any other. Now his conceiving the Apostle to explane his type in that parenthesis, is most absurd; doth the note of a final cause or event, that or to the end, that his purpose doth thus begin the accommodation of a type propounded? it is an example not to be seconded; nothing is more plaine then that it is added to note the end or event of that manner electing and rejecting, which are heere expressed: and for the two conclusions hee doth argue from these words; The first is true, but not a thing heere to be prooved; for the Apostle had said that, *ergo*, the word was true, notwithstanding the multitude of Israelites were rejected; because that all Israelites were not that Israell, and all the seede of *Abraham* were not those children to whom the Word belonged. This is then that which here is to be concluded, that those who are the seede of *Abraham*, and Israelites in course of nature, were not that Israel, and that seede, to whom the word signifying Gods election and adoption belonged: the force of the argument therefore is in this, not that the decree is after election, but that *Iacob* onely was in decree of election, and *Esau* borne alike of *Isaac* was not.

The second syllogisme concludeth a thing that never came into the Apostles minde, and cannot be accommodated to these types, unlesse types in that wherein they are types may be contrary to the thing typified by them;

as

as I have shewed above. Beside, who will yeeld him that Gods calling, is heere put for faith obeying Gods calling, when the sight of faith and every thing else was before excluded, in this election of *Iacob*; and therefore the decree electing him, excludeth and opposeth it selfe in workes to this faith, aswell as any other thing. Now then we see that this decree electing and adopting, is so from Gods will, that nothing in man is considered in it, as a meane or cause, but onely his meere pleasure: for cleering which, I entred the explication of this place: to this only the context following will agree, which seeing I am thus far entred, I will shew so shortly as I can.

What shall wee say then (saith the Apostle) *is there injustice with God? God forbid. For hee saith to Moses.* This is plaine; that the doctrine next before delivered, giveth occasion to this objection. Let any judge then whether *Arminius* his sense is made probably a ground of this imagination; we see this doth naturally arise from our construction; for if God from his meere pleasure doth choose one, & cal him to adoption and the heavenly inheritance, rejecting another every way equal to him; Then God seemeth unjust, for upon his meere pleasure, to deale so unequally with equals, upon meere pleasure seemeth very hard; doe but lay that of *Arminius* by it, and there need no other confutation. If God decree to reject such as reject his grace offered in Christ, stiffely cleaving to their own righteousnes; & if out of his meer pleasure, none deserving it, he decree to save such as shal by faith lay hold on his mercy offered in Christ then he seemeth unjust, I answer; Here is no shew of injustice to the reason of man; for that which he supposeth to be the ground of their suspecting injustice; namely, that God should of his meere pleasure decree that beleevers on Christ, not followers of the Law, should be saved, contrary to his former decree in the covenant with *Adam*; for had this beene the ground of their imputation, the Apostle should have answered, that God did not of meere pleasure decree otherwise about attaining life, then at first he had; but he came to this covenant of the Gospell, by reason that we had broken the former, & through weake flesh, made it impossible to us: But he maintaineth the will of God from meere pleasure, showing mercy to *Iacob* to have beene just in him; it followeth.

Hee who hath power to shew saving mercy where himselfe pleaseth, he is not unjust in showing to some, without any consideration on their parts, and denying to other some.

But God hath power to shew mercy, electing, adopting, calling to the heauenly inheritance, to whom he will.

This is the expresse testimony of *Moses*, which tendeth to prove God free from iniustice in his grace to *Iacob* and in denying it to *Esau*: For if hee may show it to such as he please, hee may refuse it others by the same liberty; He doth amplifie this by a consectary deduced.

That which is wholly in the free pleasure of God, that commeth not from any thing in the power of man: But this mercy, electing, adopting,

ting, calling, is meerely in Gods free pleasure; it is not therefore in man to procure it, but in Gods liberty to shew this mercy.

This answere doth plainely shew, that the point which distasted was this; That God should at his meere pleasure shew mercy to *Iacob*, when he refused *Esau*; which would make our election, calling, adoption, quite out of our power, meerely depending on Gods free pleasure: For, both these are here avouched to stand with justice in God, what ever might be surmised: And marke here, that the Apostle doth maintaine it without injustice, to shew and refuse mercy, when he considereth not any thing in the persons which might make this equall: For were the equity of Gods mercy shewed to *Iacob*, and denied *Esau* in this, that now all were become children of wrath, whom God might pardon and restore, or leave and execute at his pleasure; then the Apostle should in the honour hee owed to the name of God, have meere expressed this consideration, that God might justly shew mercy to some, and deny it to othersome, who were now such, that they had by sinne brought themselves under sentence of condemnation. For if he had not shewed it to any, hee had not beene unjust; but Saint *Paul* did know that he had affirmed that God looking neither at merit in the one, nor demerit in the other, had chosen and loved the one, refused and left loved the other. Here marke *Arminius*.

If that purpose, God rejecting such as seek righteousnesse by their owne workes, electing beleevers, depend onely on his mercy, then it is not unjust.

But that purpose is neither from him that runneth, &c. but dependeth on Gods meere mercy. *Ergo*, it is not to be accused of injustice.

First; Marke how he maketh the Apostle not answere the difficultie of the Objection, which was this; How could God goe from one Covenant decreeing salvation on workes, and decree contrary, that not workers, but beleevers should be saved? for Gods mercy cannot be the cause, nothing else comming betweene, why God should change his order, and goe from one unto a contrary. Secondly; Let him shew how mercy can be the onely cause, why a justiciary, cleaving to his owne righteousnesse, is reiected from salvation. Thirdly; The Apostle doth not prove this decree, that beleevers shall be saved, to be iust in God, but Gods shewing mercy in destination and execution to one before another. Now this decree, I will save all that shall beleeve; doth not shew any mercy to one before another but offers mercy to all alike. Lastly: Who would ever accuse the mercy of God, for decreeing in a iust course to bring men to salvation, when now they had made themselves guilty of wrath: Marke how he depraveth that consectorie, which showeth that it is not in our power now under wrath to deserve that God should decree the salvation of us, in case wee would beleeve. But why Gods decree of election falleth on my person to life, this he maketh in our power, which is the chiefe thing here excluded;

for

for from that God had purpoſed and performed to *Iacob*, and from that priviledge that God will at his pleaſure both intend and manifeſt his ſaving mercy and compaſſions, that is deduced, that this mercy, electing, calling, and adopting one before another, is not in the will or indeavour of man, but in God freely ſhowing compaſſion: Not to ſay, he ſhould tell us a great matter in concluding with a ſolemne Epiphonema, ſuch a point as this that man under ſinne and death, could not deſerve, or any way cauſe why God ſhould ſtrike that covenant of the Goſpell, and promiſe ſalvation upon beleeving.

For the Scripture ſaith to Pharaoh) The 17 *verſe* followeth: The connexion may be diverſely conceived, either to prove that God ſheweth mercy at his pleaſure to ſome, ſo as he denieth it to otherſome, or that which went before, that it is not any thing in us which maketh us elected like *Iacob* or rejected as *Eſau*; and then the proofe is thus; the Scripture doth teſtifie, that hardening and denying mercy dependeth on Gods meere pleaſure, no leſſe then ſhewing mercy. Or we may conceive it as in reference to the unrighteouſneſſe formerly objected: for that objection had a double fact giving occaſion, God electing *Iacob* rejecting *Eſav*, without any thing that deſerved it, whence God might ſeeme ſubiect to iniuſtice in two regards, Firſt, for ſhowing his grace to the one before the other, when they both were alike. Secondly, In refuſing the one out of his meere will, and excluding him from the grace ſhewed the other, when he had done nothing to deſerve it.

Hitherto hee hath anſwered the firſt part of the objection, that God in ſhowing mercy to equals, unequally is not unjuſt. Now he anſwereth the other part.

That which God hath done, that is in the freedome of his will iuſtly to doe: But God hath ends of his glory, without any thing done on their parts to move him, denied grace to ſome, and hardened them; which is plaine in this example; he did raiſe up *Pharaoh*, not yet being purpoſing to harden and puniſh him; *Ergo* as hee ſhoweth mercy, and ſo hardens and puniſheth whom he will.

The Aſſumption is the example, the Concluſion followeth it. *Arminius* is here ſtill like himſelfe, he frameth a double Sylogiſme, taking away ſhew of unrighteouſneſſe in his decree, made with election of ſome, reiection of otherſome.

That which God iuſtly doth, that he may decree to doe.

But he ſtirreth up, hardneth ſome iuſtly.

Ergo, he may decree without iniuſtice.

The ſecond Syllogiſme, from the 18. *Verſe*.

Hee who ſheweth mercy and hardeneth, may decree according to election, to ſhew mercy to ſome beleeving, and to reiect ſuch as ſeeke righteouſneſſe in the workes of the Law. But God ſhoweth mercy on whom he will, &c.

Here

For the firſt, it is true that is gathered, but not pertinent; for this example is brought to ſhew that God may reject a perſon without injuſtice, when he hath done nothing for which Gods will ſhould be moued to reject him; and it is to be well noted, that the minde of God cannot be to prone, that he may make a decree to reject a perſon that followeth righteouſneſſe in the Law; for *Pharaoh* cannot be conſidered, as in the number of thoſe Iewes who were zealous for the Law. Beſide that it could never ſeeme in apperance unrighteouſneſſe, to decree when a man is now a childe of death, that if he will not accept of Gods mercy in Chriſt his Sonne, but cleaue to his owne righteouſneſſe then he ſhall be rejected. And for the latter Syllogiſme, it is no new Argument, as *Arminius* would haue it; but the concluſion affirming from all gone before, that it is in Gods liberty to ſhow mercy to ſome, as to *Iacob*, and to deny it to otherſome, and that, *Ergo*, he cannot be vniuſt in doing that which he hath liberty to doe. Againe, the firſt part of the Propoſition doth fight with it ſelfe; for he who may ſhew mercy on whom he will, he may not make the creature the cauſe why he ſhould ſhow mercy on any out of his meere pleaſure, & yet ſhew mercy on ſome conſideration in the creature moving him to it.

Now from this that here it is ſaid; *God may ſhew mercy on whom he will*; he gathereth, that God may make a decree to ſhew mercy to ſuch as beleeue, repent, and perſeuere, &c. in ſanctification.

He who may ſhew mercy to whom he will, he is not reſtrained to ſome perſons, who ſhall be of this or that condition, but is as free to one as another.

Now the grounds of this new learning, or old errour, I know not which to call it, ſay, that God cannot chooſe any, but ſuch whom he ſeeth eligible, as being qualified with ſuch condition as the juſtice of God admitteth which is the moderatrix of his mercy.

He who can ſhew mercy where he will, can doe more then that which may poſſibly be done, & yet not any receive mercy.

But ſuch a decree as this might be made, and it ſtill poſſible that not one in all men-kinde ſhould be partaker of mercy.

He who ſheweth mercy where he will, is the cauſe why mercy lighteth on theſe particular men, rather then others.

But he who can but make a decree that ſuch as will beleeve ſhall haue mercy, he is not the cauſe in particular why this man hath mercy ſhewed to him, rather then another.

His Concluſion miſconſtring that word and decree, is above refuted, & hath no concord with this objection following, which is moſt evident, after this manner.

If it be by his meere irreſiſtable will that men be in the ſtate of ſuch as are rejected and hardened, then he hath no reaſon to blame them being ſo.

But

But hee out of his pleasure, without any thing in the creature causing it, doth reject some from mercy, and harden them: *Ergo.*

Now Saint *Paul* doth answere this, either by denying that the will of God is unresistable, or by denying that the efficacie of Gods will doth reach thus farre, that some men are in the number of those who are rejected and hardened; but first by rebuking the insolencie of this fact, that a creature should expostulate with his Creator; secondly, by showing the right of the thing, *viz.* that God may at his pleasure reject and harden some: The first in the 20. *Verse.*

That which the Pot may not doe with the Potter, that mayest not thou doe to God thy Creator.

But the Pot may not finde fault with the Potter, for framing it thus or thus, the end of the 20. *vers.* Thou maiest not finde fault with God, as if hee were in fault, by whose irresistible will thou art in this case wherein thou standest, rather then thy selfe, who dost suffer his unavoidable pleasure.

Having thus chidden the insolencie of this muttering imputation, he proveth that it is equall God should out of his meere pleasure show mercy to some of his creatures, and reject other some, to induration and punishment.

The right which the Potter hath over his clay, that and much more hath God in his: for the Potter must have his clay made to his hand; but God must create and make the clay which he will worke with.

But the Potter hath the power that he may sever certaine distinct parcels of his clay, out of his meere pleasure to contrary uses. *v.* 21.

The Potter doth not sever his clay in this manner, if it shall all be fit to receive some noble forme: I will make it to such end, if not, I will turne it otherwise; for then it must from the clay, not the Potter, why this parcell were a vessell to honourable use, and that otherwise.

The Conclusion followeth, *ver.* 22, 23.

Ergo, shall not God have the same right to appoint some of his creatures to be vessels of dishonour, howbeit he useth much patience towards them, that he may the better declare his wrath, and power in them, and his most glorious mercy towards his chosen?

The words have a rhetoricall reticency in them, and are thus laid downe. What if God, willing to shew his wrath and power, have borne with much patience? &c. and that hee may shew his glorious mercy towards the vessels of mercy. Now something must be understood: Shall his power for this be the lesser? or any plead against this freedome of God in denying his mercy, and rejecting some, from the great patience hee useth toward them: or wee may conceive it, if not preventing this objection, yet laying downe the conclusion with a double reason, after this sort: If God have most just ends of his glory, and the good of others who are vessels of

mercy, and if hee execute his decree with much patience, and long ſufferance, towards the veſſels of wrath; ſhall hee not have power to ordaine them to this end, whom in ſo juſt manner, and upon ſo good conſiderations hee bringeth unto? &c. In anſwering theſe, *Arminius* ſeemeth very accurate, but it is a wily diligence, ſuch as thoſe poore creatures uſe, which being hard beſet will run round often, & fetch running-jumps, that by this meanes they may bring to a loſſe all that purſue. To leave him therefore in impertinent diſcourſe, what I can gather out of him, touching theſe words, reſpecteth one of theſe three things: 1. The occaſion which went before, *God hardneth whom hee will, as hee sheweth mercy to whom he will.* 2. The objection. 3. The anſwer.

Let us begin with the firſt, for if you marke the antecedent in the ſenſe *Arminius* taketh it, it will not beare the objection following. Secondly, if the objection could be made, yet Saint *Pauls* anſwer would prove impertinent. the antecedent occaſion, *Arminius* muſt underſtand of Gods decreeing to harden, or actually hardening, according to his decree: His decree is, I will deny thee mercy, harden thee, punish thee, if through unbeleefe and impenitency thou ſhalt make thy ſelfe worthy: His actuall hardning is a powerfull executing this punishment of induration, and rejecting, on him who hath by finall impenitency deſerved it: neyther of theſe will beare his objection, with ſhew of reaſon. And becauſe *Arminius* ſeemeth rather to reſpect the decree, we will take up that, and joyne this murmuring objection with it. If I am hardned by Gods decree, which doth ſet downe the hardning & rejecting of al ſuch who ſhal by final unbeleefe & impenitency provoke him to it, then hath God no reaſon to be angry with me, on whom this ſentence is executed by his unreſiſtable wil: But I am hardned according to that decree. Take the antecedent in the other ſenſe; If God now in his wrath execute induration on me, having deſerved it by my final impenitency, & that with ſuch power that I cannot reſiſt him, then hath he no cauſe to be angry with me, who am thus hardned by his almighty power. I doe appeale to any cõſcience, what ſhew of reaſon there is, inferring ſuch a conſequence on ſuch antecedents. No, had Gods wil beene, not abſolute within himſelfe, but reſpecting conditions meritorious in the creature, or had his induration beene a meere inferring of punishment now deſerved, and not a denial of mercy which ſhould have removed the entrance of the other (which the oppoſition teacheth to be meant by induration) then there had bene no ſhew of reaſon thus to grant againſt God. But come to the objection: He conceived in it thus much, as if it ſhould ſay, Can Gods induration cauſe him to be angry againſt us who are hardned? Can that which is the effect of his unreſiſtable wil, cauſe him to be angry with us juſtly? Firſt, the Apoſtle chideth this inſolency, ſuggeſting the ſtate of the perſon murmuring, and the perſon of God againſt whom it is murmured. Secondly, from comparison: well having thus repelled it, he defendeth the equity of God

and

answereth to the matter. First in the 2. verse.

He who hath power to decree the life and death of his creature on some conditions, and so to harden some, and shew mercy to others;

If he harden or shew mercy, we must not reason against it.

But God hath this power set downe in the comparison of the Potter: but the comparison of a potter pleadeth a farre higher thing in God, then making a decree of saving such as should become fit through use of their owne liberty, and condemning such, who should most justly deserve it. For this legall kinde of induration, as some of his schollers call it, giveth no occasion of imputing, with show of reason, any fault to God, seeing Gods decree doth not any thing to mee, unlesse further then I make my selfe a vessell of dishonour. Secondly, this sense hath no affinity with the Potters fact. this decree doth not make definitely any persons vessels of honor, but such of them as should believe: all if they will believe: this doth not make the persons become vessels of honour, but the performance of the condition in the degree, this maketh God to frame persons diversly qualified, to divers ends; whereas the Potter frameth a masse all alike to divers purpose. Thus having repelled this murmuring, he doth make answer to the matter of their objection three wayes, which likewise may make, to his Judgment, a limited reddition of the former comparison.

Thus by the way I have runne over part of the 9 to the *Romanes*, in which were not all error a thing connaturall, I should marvell how any could ever imagine things so directly against the meaning & discourse of it: The plot of his election was as strong in his brain, as numbers in theirs who thought they saw them in every thing. Let us ever hold that the choyse and purpose of calling to the heavenly inheritance, is meerely from his will, because hee will, without any respect to the workes or condition of his creature; framing mankinde to divers ends, with as much freedom, as the Potter doth his clay, though it seeme to fasten unrighteousnesse on God, and to excuse the creature to flesh & bloud. It is one thing to doe things with wil, another thing to doe them from free pleasure of will, or because we will onely.

Againe, the decree is therefore made to depend on God calling, that it may be firme, but did it depend on perseverance in faith, left altogether in our liberty, it could not be firme, seeing it dependeth on such a condition as to the last breath is uncertaine, by his owne principles otherwhere delivered.

Now followeth the end: *For the praise of the glory of his Grace.* First, to open some words in this verse, that so wee may see the meaning, and consider of it more fruitfully; it may be asked what Praise is. There are words which sound this way, the difference whereof I think good to unfold. *Praise*, when it is taken restrainedly, doth signifie the setting forth by speech of this or that, in any which is praise worthy: Honor is larger, for it is done by word, worke, gesture, and serveth to report our reverent respect to Gods

lency: Thankfulnes is a praysing of God, as having bestowed some benefits on us: Glory is the account which wee have of God, when now hee is made knowne to us. Now heere praise is put in a larger acception, and may containe all of them, both the admiration and high esteeme of it, when it is once manifested, the praising it in word, and honouring it, the thankesgiving which is most worthily yeelded to it.

Glory of God is sometime used in a singular manner, to note a glorious instrument, comming immediately from God, and made immediately for God; man is the image and glory of God: Sometime it is used in an acception more frequent, for the glory of God which is in us who glorifie him, or the glory of God in himselfe, who is glorified of us; even the glorious being or essence of God; Thus it is used heere, and *Rom* 9. that he might shew his glory to the vessels of mercy, that is, glorious nature so merciful & gracious: So 2 *Thes.* 1. from the glory of his power that is glorious essence, which is most powrful. Thirdly, for his grace, here we must know that S. Paul useth divers words, which signifie one thing, but clothed or putting on divers respects ἀγαπᾶ, χρηστότητα, φιλανθρωπία, χάριν: *Rom.* 5. Love, Bountifulnes, Mercy, Philanthropie, Grace. Now all these are the same thing, even Love; What love is, I need not show. Bountifulnesse is Love, as now it is in worke beneficiall; Mercy is love, as now it helpeth the miserable: Philanthropie is love, as it respecteth mankinde; Grace is love, as it giveth good things freely, without desert, to make accepted; The word signifieth to doe a favour, to follow one with some reall favour now executed. The summe then is this.

Rom 5. 2 Tim. 3. 5 Ephes. 2. Tit. 3. Iohn 3.

As beneficientia is amicitia efficiens ad ad benefaciendum.

All this spirituall blessing where with God hath blessed us, is, to this end, that he might manifest his most glorious essence, which is grace it selfe, and that to the intent we might admire it, esteeme it highly, honor it, set it forth in words, yeeld thanks to it; which grace of his, before all worlds, is it which now in the appointed time hath made us who are children of wrath accepted and followed with many favours in his beloved Son our Saviour.

The *verse* containeth two things.

1. The end in these words; *For the Praise of the glory of his grace.*
2. A description of Grace, from the effect, which is set forth both by the principal cause, God by his eternall grace; & ministeriall, or secondary, God out of his eternall grace in & through his Christ hath made us accepted.

Doct. First then we observe, that al he did from eternity intend about man, hath no end but his own glory: *He made al things for himselfe, Prov.* 16. 4. *All things are from him, through him, for him. Bring my sons & daughters every one, whom I have created for my glory, Isa.* 43. 6. 7. The reason is plaine. God who is wisedome it selfe cannot worke without an end: A wise man will doe nothing but to some purpose: That which must be Gods end, why he maketh all things, must be better then all those things which serve unto his end; for the end is

better

better then that which serveth for it, as the body is better then foode, raiment, and all things which serveth for it, as the body. In the third place it is plaine that nothng is better then all the workes of God, beside God, nothing better then every creature, but the Creator: If then he must needs have an end why he maketh things, and this end must needs be better then the things made for it, and nothing is better then all the creatures, but onely God the Creator: Hence it followeth that God must needs have himselfe as his end in every thing which he worketh: now God being so perfect, that he needeth not our good, that nothing can hurt him, or make him better in himselfe: hence it followeth that his end must needs be some externall matter, as the making himselfe known, that he may be accordingly honored of vs; & that to the benefit of us who yeeld him this honor. The Scripture intimateth 3 ends in that God worketh toward his chosen. 1. The glory of us; The wisdom of the Gospel is said to be predestinate to our glory; all things are ours. The 2. is the glory of our mediatour, *all are yours, you are Christs*, 2 *Thes.* 1. Christ shall be glorious in his Saints, yea, admirable in them that beleeve. The 3 is God himselfe; *all are yours, you Christs. Christ Gods*; that is, for God and his glory. Now those two former are ends to which, not for which God worketh. He that buildeth a house, that he may lay a sure foundation, that he may raise the frame, give it the due filling which belongeth to it, but these are not his proper ends but that hee may have a house for his habitation: So God worketh many things to our glory, and that in us his Christ may be glorious, but the proper end which hee hath in all is his owne glory.

Wherefore seeing this is Gods end, let us in all things labour to yeelde him glory, what soever we are, let us be it in him, & through him, and for him. We see euery thing that commeth of the earth goeth to that common parent again, every body made of these elements, is resolved to these elements; so must we returne back to him in glorying him, from whom wee come, as the workemanship of his hands: It is certaine, if he be not glorified of us, hee will glorifie himselfe in us. What a shame is it that wee should not have his glory, as the end we aime at in every thing, who hath made all things in heaven and earth serve as their end, to which they may be reduced? *Vse.* 1.

Secondly obserue, that he doth generally intend his praise of his grace, in all such who are predestenated by him that which God doth out of his grace, must needs be to the glory of his grace; But hee doth elect and predestinate us out of his grace. We se that if one doth this or that in wisdome, he is praised for his wisedome, which in this or that he hath showed: So in any other vertue, thus it is, those things which God doth out of his grace, hee must needes intend to have his grace notified in them, and to have it being knowne, admired, honoured, & praised accordingly. Againe, those things which God doth out of justice, though diversly justice, from which they come, shall be glorious in them, yet all that doth justice is reduced to this as *Doct.* *must it bee with us we*

the just supreme end, even to lend a voice to the riches of Gods glorious mercy, which he shewith the vessels of mercy: For looke as in us the actions of inferiour vertues, which commend the vertues they come from, they are serviceable in some sort, to actions of superiour vertues, *Ergo*, what my temperance doth upon the *Sabboth*, it doth it for religion sake, that my devotion may more fully and fruitfully occupie himselfe; so would God have us conceive in his dispensation, that what his justice doth, it is such, that in some sort it hath a respect to, and is serviceable to this most supreame end, this praise of his grace; this is it, in which he most delighteth. Even as vertuous Kings after the matters of God, affect above all things to be had in honor for clemencie and bounty: so it is with our king of Kings, al he doth is to this end, that his grace may be made manifest, unto his greater glory. Men indeede may looke at praise as a spurre, but not drive at it, as the highest end, nay, they may not seeke it, but for a further end, Gods glory, the good of others, their owne due encouragement: But God may seeke his glory as his utmost end, because hee is not in danger of Pride, as man is, and there is none higher then himselfe, to whom he should have respect; this maketh him when he sheweth himselfe to *Moses*, proclaime this in himselfe, without comparison above others. *See the place.*

Doct. The Use of this is, first, to stirre us up to glorifie him in regard of his grace to us: How will servants who belong to bountifull Lords, commend them for their franke house-keeping, liberality to the poore, bounty to their followers? So should we never cease to have this grace in our hearts and mouthes, to his glory who hath shewed it. Let us not belike those grounds, which swallow Seede and returne nothing to the Sower: They are not the children of grace, in whom God obtaineth not this end; for all such as belong to his grace, he hath chosen them to this end, that his grace should be known, praised, and magnified by them. Saint *Paul*; *I thanke God in Christ*, *Rom.* 7. *Praise be to God in Christ*, 1 *Cor.* 15. *Blessed be God, even the Father* 1 *Pet.* 1. If the light of Gods graces shining in men, must make us glorifie God in them; how shoulde his most high grace bestowed upon us before all worldes for good, be extolled of us? When the love in a good man must be glorious in our eyes, yea, seeing his predestination hath so wrought that all things shall worke for our good; let us in evill, as in good praise him; hee loves in every thing love it selfe. Euen as waters come from the sea, and returne againe to it. So from this Ocean commeth every blessing, and every benefit should by praising this grace, be resolved to it.

Use. This Doctrine hath Use for confutation: If this be the last end, and the direct and immediate end of all God doth toward his children, then it cannot be, that their life of glory in the heavens should be given them from the hand of justice: For if that should next of all and immediately be given them from justice, then the last things, to which Gods predestination should come, is the glory of Gods distributive iustice. If they say God doth give it as an act of grace and justice; I answere, then God hath not done all in

Atque proxime & immediate.

election

election and predestination to life, unto the glory of his grace, but to the joynt glory of his grace and justice. Againe, it is impossible that God should alike immediately give life joyntly from grace and justice: For if grace give it freely, justice cannot together give it, as a matter due by meritorious purchase. God may as possibly condemne the same man, both out of revenging justice and mercy at once, as he can give a man life at once, both from free grace, and distributve justice, for mercy and revenging justice are not more opposit, then grace is to destributive justice. Again, we see them confuted, who thinke that God propounded an indefinite end about his creatures, destinating his creature to his glory, in a manner indefinite, whereas we see in the highest acts of Gods counsell the Scripture mentioneth, God is testified to have his end, not in generall, but specified as it is here, the praise of his glorious grace. Beside that, God cannot propound ends indefinitely; for this supposeth that God may prouide for some particular end, and be frustrated in it; that he dependeth on the wil of man in his decrees touching his glory, in this or that particular manner; that he doth not see in that instant moment, or signe of his eternall act, whereby he did decree to make. When he doth decree to make his creature, to what particular end he shall bring him, onely hee is sure in some kinde or other to have his glory.

Doct.

Obserue thirdly, from this he saith; *Of the glory of his grace.*] And so the other attributes of God are his essentiall glory, a most glorious Essence; In earthly things, that is a glorious body, which is lightsome & radiant, & hath a kinde of luster, *Ergo*, Saint *Paul* saith, *there is one glory of the Sun, another of the Moone and starrs*, making these lightsome bodies subiects of glory. Thus it is a property of a body glorious, to shine as the Sunne; needes then must God be essentially glorious, who dwelleth in light, who is light it selfe, such as that to it there is no accesse; such as that the Seraphims conscious of their infirmitie, doe veyle themselues before it The light naturall, which this bodily eye seeth; the sight of reason, of grace it selfe, all are as nothing before this light. When *Moses* said, *Lord shew me thy glory*, *Exod* 33. the Lord said, *I will shew thee my excellency*, And what was it? *Euen his grace, mercy, bounty, long-suffering, &c Exod.* 34.

I name this by the way, to stirre us up, that wee may indeauour to know the properties of God, and view as we may, the reflection which wee have in his word and workes, of so infinite glory How dull of heart are we, that wee no more seeke to have the eyes of our mindes wiped, that we may get some glympse of it? We will runne after glorious sights on earth, and are much affected with them, to see the glory of Kings, especially when their royall estates have annexed princelike wisedome, it maketh that befall men, which did once happen to the Queene of *Sheba*; There is no spirit remaining in them, they are overcome with it: But how would this delight us, did we in any measure discerne it? What shall be our glory in heaven,

Vse 1.

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our blessednesse but to enioy the continuall view of this glory, this most blessed vision? By meditation and contemplation, to fixe the eye of our soules on this glory, wil transforme us into the likenesse of it. All the glory of this world is but like the shine of rotten wood, which seemeth bright for the night season, but is nothing, as we see by day but rottenesse it selfe. Wherefore let it not bewitch us, but let us all seeke to God, to take away the vaile of our hearts, to the end that we may yet, as in a mirrour or glasse, get some sight of this most rich glory. *Rom. 9. This grace of his which hath been alwaies towards us.*

doct. Observe fourthly. *Wherewith he hath made us accepted.* That is, with which grace electing and predestinating us that it might be glorified of us, he hath now in his time done us favour, or made us accepted in his Christ. Observe then, what grace it is which in time doth worke all good things for us; even the same grace which before all time did purpose them to us: Gods loving us to life, doth not beginne when now we are brought home by conversion to beleeve on him, but when we were his enemies, *he did so love us that he gave his Sonne all to death for us, Ioh. 3. Rom 5.* And when he calleth us in time, he doth it out of that grace which was given to us in Christ our head, before all worlds: For this cause the Scripture doth not say, that God beginneth to love us to life when we beleeve, but that he giveth us life eternall, executing that to which he had loved us; neither doth the Scripture say, that in Christ now sent to worke our redemption, love in God is first conceived; but that this is manifested, when that saving grace appeared, *Tit. 3.* when the philanthropie, or love of mankinde appeared, *Tit. 3. 5.* So God doth call us according to grace given us before worlds but now made manifest, *2 Tim. 1. 1 Tim. 1.* yea, life and immortality are said to be brought to light, as things which had beene ouershadowed by the Gospell. Now looke as if the Sunne having her light long eclypsed, should after breake out, it were no new light, but an ἀνάφασις, or new getting up of the old light, which for a time was eclypsed: So it is with this sonne of God eternall grace, the interposition of sinne, through the uertue of iustice, did for a time keepe from us all the gracious influence of it, till at length in Christ, removing that which hindred, it breaketh out, piercing our hearts with the beames of it, and working in us many reall effects, which it could not put forth till iustice were satisfied: Even as God knew how to love Christ his Sonne to that glorious life, to which he had chosen, and yet execute the cursed death on him as our surety: so he could love as with his eternall love unto that life, to which he had chosen us, and yet execute on us the cursed death when we had offended.

Vse 1. This first serveth to excite in us godly ioy, in us I say, who see this light risen over us, this love shining upon us in Christ, which was sometime so ouercast by sinne and death, that no glimpse of it might be discerned. If this bodily sunne had his light but two or three daies eclypsed, O how sweet

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and amiable would it seeme to us, when getting the victorie, it should shine in manner accustomed? But shall it not affect, that the grace of God quite hid from us; while wee were the children of wrath, lay in all kinde of darknesse, that this grace so hidden should like a spring sunne returne to us, and and refresh us?

Againe, wee see them confuted, who will not yeelde that God loveth any sinner unto life, till hee doth see his faith and repentance: But the love which destinateth to life, may stand with wrath, executing death; and why doth hee worke in sinners repentance, faith, sanctification, which are the meanes tending unto life, if hee may not purpose the end unto them? What shall hinder him from loving them thus farre, as to Purpose to them that he can justly execute; *Vse 2.*

Observe lastly, in and through whom the grace of God doth bring us to receive [illegible]ur and grace, even in, and through, his beloved. *The Law came by Moses, but grace and truth through Iesus Christ.* The Angels did sing at his birth, *glory to God, peace on earth, good will to men*; In him God was reconciling the world, and God did give this testimony of him, *This is my beloved, in whom I am well pleased.* For Christ hath performed such an obedience as the commandement of grace, as doth yeeld such satisfaction to Iustice, that grace may justly give us every good thing; yea such an obedience, as doth procure from grace every good thing for us; for Grace and Iustice kisse each other in Christ; Grace freely bestoweing all her gifts unto her glory, and that without any wrong, nay with full contentment of revenging iustice. See the first to the *Coloss.* What is written on these words, *Who hath translated us into the kingdome of his beloved Sonne.* *Doct.*

In whome wee have redemption through his blood even &c.] Thus we come from that gratifying, mother, child-bearing grace, from all eternity in God himselfe, to that grace which is freely given to us, and hath his reall effect in us: And this is handled, first in regard of the Iew, who had received it, *Paul* with the rest believing. Secondly, in regard of the Gentiles; and in particular, these *Ephesians*. The grace toward *Paul*, with the rest of those who were first called to faith, hath two maine branches: First, the grace of redemption, or justification. Secondly, the grace of glorification, beginning *verse* 11. reaching to the 13. Now in handling this first benifit: first in this verse, he doth propound in the former part of the verse, expound it in the latter. Secondly, he doth let downe the benefit of vocation effectuall, which did goe before it, and make way to it, *verse* 8. Thirdly, the meanes of their vocation, *verse* 9 10. VERSE 7.

In his propounding the benefit, first wee must mark in whom wee come to have it, *in Christ*. Secondly, what this redemption is, that is the bringing us out of bondage. Thirdly, the ransome in which we are redeemed, *through his blood*. The expolition, *viz.* that he meaneth nothing by redemption, but remission of sinns, the fountaine whence it springeth being annexed, *viz.* the

riches of Gods grace. The summe is, out of his eternall grace he hath made us accepted in his Christ; for in his Christ (whereas by nature wee are in thraldome and bondage) he hath delivered and redeemed us, through no other ransome then the blood of his Sonne; He hath, I say, set us free both from guilt and punishments of our sinnes, through his most rich and aboundant grace towards us

Doct. Observe first, in whom deliverance is to be found from al spirituall thraldome in Christ: It is often said in Christ (as above, wee are blessed thus & thus.) The reason is.

Because God hath made Christ as *Adam*, head, roote, common receptacle and storehouse, in whom are communicated to us: There are three phrases in speaking of Christ: Sometime wee are said to have things in him, sometime for him, as *Phil.* 2. To *you it is given for Christs sake, not onely to believe, but to suffer:* sometime we are said to have things thro[illegible]him, as 1 *Corin.* 5. *Rom.* 7. *Blessed be God, who hath given us victory, through Christ.*

Now the reason of the first is, because that in Christ as a common storehouse, every thing is first placed, which afterward is to be imparted to any of us: As in *Adam* our being naturall, our hopes of life and death, and in event our condemnation, was received, before ever they came to be applied and received actually into us. The second is said that Christ doth by his obedience, obtaine every good thing, which in time is communicated to us: for as *Adam* hath procured all the guilt, condemnation, misery, which in time we know; so Christ the second *Adam* in regard of the contrary. The third phrase is spoken in respect that Christ is a mediator not onely of impetration, but of execution; that is, not onely obtaineing and receiving from grace all good for us, and by efficacy applying the same in us: as the first *Adam* doth effectually propagate his being, sinne, guilt, condemnation.

Vse. The Vse of this Doctrine is to stir us up to seeke this above all, that wee may be by faith in Christ. Wee love to thrust amongst them with whome we may find benefit & profit; yea we must strive by faith to grow up in him: the more neerely wee are united with any thing, the more wee partake in the vertue and operation of it. Those who are neereſt the fire, partake in the heat of it more than those who are further removed: So it is here; alas many seek to be made one person in Law, to be most neerly ioyned to such as may bring them in wealth, Allies beneficiall, but who doth seeke by a spirituall marriage to become one with him in whome is every good blessing; *See above the end of the third verse.*

Doct. Observe secondly from this, that he saith, *Wee have redemption in Christ;* what all of us are by nature, *viz.* no better then in a spirituall captivity or bondage. Were we no way taken or held captive, there could be no place for ransoming or redeeming of us. Now captivity or bondage is a state opposite to liberty, wherein men live under the power of hard Lords, deprived of liberty, and grievously intreated many waies. The bondage of cap-

captives is in this; first, that they are in hands of such as rule severely over them: secondly, they have not freedome to doe any thing which formerlie they might, when they were at liberty: thirdly, they are forced to endure many things most grievious. Thus it is in the spirituall consideration, which I will briefly unfold. what Lords as it were reigne over a man, they are of two sorts, the Principall, or Ministeriall: The principall is the most just God, whose justice wee have wronged by sinne, *ergo*, we are said to be redeemed from under the Law, that is, from under the revenging justice of the Law: Looke as subjects taken in murder, robbery, and committed, are the King's prisoners principally, not his who keeps them; so it is with us. *Ministeriall*, the Devill and his Angels, the conscience accusing and condemning for sin. *Act.* 2. Men are said before their conversion to be under the power of the Devill, 2 *Tim.* 2. to be taken as beasts alive of the Devill, to his will; not that hee is the principall Lord that hath right in the prisoner, but he is the Iayler & executioner, & so the prisoners are his, to keep thē in the dungion of darkenesse, and in the chaines of lusts of darkenesse: Yea God hath put a man under the power of his Conscience, which is as a keeper, continually going with him, & halling him to condemnation, while he is out of Christ; and therefore that effect which the spirit worketh through the Law, in the Conscience fearing, is called a *spirit of bondage*: As amongst the Romanes, prisoners had under-keepers, who were chained arme to arme unto the prisoner whethersoeuer he went; Thus doth God, to guilty man his Prisoner. he doth ioyne to him his conscience, as a continuall keeper, which though it may be brought asleepe, yet it shall ever be found when God shal call, bringing him forth, and witnessing against him.

For the second: Naturall man hath no spirituall liberty to doe any thing spiritually good, as he did before sinne entred, but is led as a slave by lusts, by passions, by objections which please him, so that hee is in a brutish bondage: for, even as the bruit beast hath no liberty, but is carried by the appetite to every thing that agree; so naturall men, as *Peter* speaketh, are led with sensuality, covetousnesse; that looke as one would lead a sheepe with holding out hay or yule, an oxe with fodder carried before it; so doth the devill naturall men, with such objects as he knoweth doth fit their corruption, 2 *Pet* 2.19. *Every one is servant to him of whom hee is overcome*; Now sin hath overcome all men, and this *Paul* did confesse of himselfe before his conuersion, *Tit.* 3.3.

Naturall mans bondage is, that hee is exposed to suffer a thousand evils, to wearisome vanity in every thing, yea through feare of death the ut∫hot of evils, he is subject to bondage all his daies, while in that state he abideth, *Hebr.* 2.15. *Pharaoh* did never put Israel to such hard seruices, as the Devill putteth those to, whom he keepeth under his power; You may amplifie these considerations: Having shewed what it is, and in what it standeth, I will conclude this point with shewing how it entred.

Our first Parents by the Devill tempted wilfully breaking Gods commandement, brought themselves into bondage: Now our parents once in bondage, wee that are borne of them cannot be in better condition, till God by his Christ, out of his meere grace, set us free: The children you know of persons in bondage, are all bondmen likewise; *Partus sequitur ventrem.*

Vse. This should make us enter into our selves, to see if we be not in this woefull thraldome: O the misery of men surpasseth all that is in the beast; for they take it as a grieuous thing to be entrapped and taken, but man laugheth in midst of his bondage, he counteth it liberty to live a slave of Sathan; they thinke that to follow things and courses pleasing their nature is liberty, though it be no more liberty then an Oxe is in, while with fodder held before him, he is led to the place where he is to be slaughtered. Againe, they know, nor think nothing of bondage: When Christ told them *If the Sonne set you free, you are free indeed*; What reply they? *Wee are the sonnes of Abraham, we were neuer in bondage*; Spirituall thraldome could not enter their thoughts. Looke as it was with those men *Elisha* did lead to *Samaria*, those bands of the Syrians, so fareth it with these; while the Devill leadeth them to hell, where they will dye without repentance, see themselves in the midst of murdering spirits; they follow him as if they went to heaven it selfe, as those followed, being led with a mist depraving their sight, they followed to the city of their enemies, thinking they had gone to *Damascus*, their owne strength: Many such soules there are led in this station, who yet will have the Devill in their mouthes, and defie him in words, as having nothing to doe with him; but as many professe in words that they deny in deede, so many defie in word that they doe in worke. Take a young gallant, who now in his ruffe doth swagger it, and runne the next way to the hospitall; tell him of being poore, hee will defie that ever it should come neere him; but yet while he doth play the prodigall, he doth goe apace in the way to beggery: so thou dost defie to be in bondage to the Devill, & follow him; but while thy ignorant mind, thy lusts, thy passions, customes, corrupt example, while these guide thee in thy course of life, the Devill leadeth thee, as in a string, to all he pleaseth. If thou didst never feele any spirituall bondage, this is signe enough thou art still in bondage; even as deadly sicknesses are felt when now nature somewhat recovereth: so bondage is felt when now God restoreth in the beginnings, by worke of his grace, some true liberty, then a man findeth his unregenerate part yoake him, the things of this world too much prevailing over him, that he thinketh himselfe even sole under sinne and captive to it.

Doct. Observe thirdly, that we haue deliverance from our spirituall thraldome by Christ: Christ for this is called our Redeemer, or Redemption of his people. who doth deliver them from the hand of all their enemies, that *they may serve the Lord without feare.* Those whome God did raise up to re-

redeeme his people, as *Moses*, the *Iudges*, &c. yea those who redeemed, as kinsmen, this or that, were shadowes of this our great Redeemer, who was in time to be revealed. Now redemption noteth sometime the action of God working our deliverance, sometime for the effect of this action in us, who are redeemed and enlarged; thus it is here taken for a state of freedome, which beleevers attaine through Christ his redemption: and this state is twofold; eyther begunne onely in this life, or consumate, in which sense wee have the redemtion of the body, *Rom* 8. and Christ is said to be made our redemption after our sanctification: where redemption noteth out that consumate deliverance from the bondage of mortallity it selfe, which these vile bodies of ours shall be brought into in heaven. Here he speaketh of the former which faithful ones are brought unto now believing: This may be amplified by branches correspondent to the contrary bondage; for frō what time wee are in Christ, wee are freed from being under the law, & revenging justice of God, *there being no condemnation to those that are in Christ*, *Rom.* 8.1. Againe, this strong man is cast forth, from what time Christ the stronger entereth: The conscience is made a sweet companion and comforter, rather then a rigorous keeper: Being justified by faith wee are at peace. Where the King hath released a prisoner, the Jaylor can have no further power over him; for he is but to keepe him dureing the Kings pleasure. Againe, by grace, God did set our wils at liberty; so that sinne cannot raign in us as heretofore, *Rom.* 6. Grace Which fighteth against the lusts of the flesh, and will not let us come under the power of any thing; yea the world is crucified to us, and wee to the world: For as when health commeth, a man beginneth to walke abroad, and doe such thinges as he could not stirre to, while his sicknesse did keepe him under; so it is here.

1 Cor. 1. 30. v. the word *Redemption* expounded.

Finally, we are so set free, that we can suffer nothing which our wils have cause to be unwilling with, all things being such, as shall worke together for our good. Count it all joy when ye fall into temptation, which is the height of freedome, that so farre foorth as wee are regenerate, wee cannot suffer any thing, though all the creatures should conspire, but what our owne wils like well of; yea, aske by prayer, in some sort at Gods hand But it may be objected, that the Divell doth still Prevaile against *us*, that sinne leadeth us captive, *Ergo*, we are not delivered. I answer, redemption is double either as I said; begun, or perfected: These things stand not with full and perfect redemption, but they may stand with it while it is in the beginnings. We must distinguish the power of the divel, to hold us under condemnation, from his power of molestation: and we must distinguish the power of sinne reigning over men, with willing subjection, and usurping over him, as now set free, and making resistance.

In the former respects, wee are redeemed and delivered, from what time wee beleeve; the latter, we are so subject to, that they shall be more & more deminished.

The Vse of this is to stirre us up to thanksgiving, even to sing with *Mary* our *Magnificat* to God; What cause have we to praise him, who hath visited and redeemed us with such a redemption? We should every one sing the song of *Moses*, to see our selves thus delivered. Let us remember how this lust, and that passion, were woont to tyrannize in us; Let us remember when it was death to us to be held to duties of godlinesse, in which is the exercise o true freedome; Let us thinke of those times wherein sinne did hold us so fast, that though we saw the mischiefe of it, and purposed sometime a new course, yet we could not but returne to it, as before; Let us remember when feares of conscience and death, have held us in thrall-dome, that these may set an edge upon our thankesgiving. Least we should forget this duty to God, God hath left some trouble, some remainders; like the weather in ache of a wrested ioynt, when now it is restored: How thankefully would wee take it to be set free from the darkenesse, deadnesse, sensuality, earthly mindednesse, which we still finde, as a clog and chaine to the spirits of us? If this would be so gratefull to be set free from circumstances, which moleſt us onely; how much more is that our substantiall deliverance from the revenging justice of God, from the power of the divell, holding us under the curse; from the power of our conscience justly condemning us, from the power of sinne, commanding as King, how much more is this to be extolled? This mercy was showed to the Angels, creatures more excellent then our selves. Should one set us free from the state of villenage, or ransome us from the Gallies, we could not think our selves thankfull enough to them; much lesse can we ever be thankfull enough for this benefit.

It should stirre up spirituall ioy: Looke, *Isa.* 44. 23? Where the insensible creatures are called upon to reioyce, for the redemption of Gods people, when they were redeemed from Babell; the ioy did put them into an extasie, they knew not whither they were asleepe or awake. Let us pray to God to moue the scales from our eyes, and take the vaile from our hearts, which will not let us reioyce in so excellent a mercy.

It followeth. Through his blood.] Observe, what it is by which wee are ransomed and redeemed, *even the blood of Christ*; This was it, which in the blood of the sacrifices was prefigured: *We are redeemed*, saith *Peter*, *not with silver or gold, but with the blood of Christ, a lambe undefiled.* When any are captive here and there, we have but two wayes usually, by which we redeme them; The first is by force of armes, when we powerfully rescue them the other is by course of justice, when wee send some ransome, and by way of change set them free. Now it is in vaine to dispute what God might have done by absolute power; for God might out of his absolute soveraignty not have punished *Adams* sinne, both because it was against himselfe, not others, to whom he is tyed to doe justice; and especially, for that the demonstration of his revenging justice springeth not from the necessity of his nature,

For withdraw that voluntary covenant; who doubteth but that

nature, but from his voluntary disposition, as well as the giving life perpetuall, to obedience for a certaine space performed; And finally because God is able, were he pleased to shew this power, to turne it to his glory, which mens impotecy not attaining, maketh them that they cannot alwayes with justice forgive, even that in which themselves are trespassed. yet seeing God hath determined that his justice shall take her revenge, if by breach of covenant she be wronged, hee cannot but execute punishment, neither may he set us free from the same, but so as wronged justice may receive satisfaction. Againe, we know which maketh the Scripture say, it was meete & necessary that Christ should be consecrated, through suffering, that he should suffer, and so enter his glory; See, *Luke* 24.26. *Heb.*2.17.

had the creature kept his innocency a thousand yeares, God was free to have annihilated him.

Death corporall and spirituall, such as is a punishment of sinne, but not sinfull. Desertion not in regard of union and sustentation but of consolation. Impression of wrath death being made as serviceable for our good, and the feare of it being taken away by him who hath tasted it for us, and swallowed it up into victory.

We know that he hath by way of ransome redeemed us, as being the fittest way, both to deliver us out of his grace, freely, and yet to show himselfe just, in so justifying or redeeming of us. See, *Rom.* 3.25. For further opening this point Mark two things 1. What is understood by Christ his blood. 2. How it hath set us free from bondage. By his bloudy death upon the crosse, or his bloudy and cursed death; the Scripture maketh us redeemed: By his death, *Heb* 9.12. and by yeelding himselfe to be made a curse for us, *Gal.*3.13. the commandement given to Christ, being this. *That he should lay downe his life for our redemption*; For looke as a surety must pay in such death as the Law inflicteth on sinners, such death as is joyned with the curse: As he was our surety, and undertooke to answere our sinnes, the God-head did but sustaine him, that he should not be swallowed up of it; as the brazen covering of the Altar, did make it fit to endure that materiall fire. 3. The assault of those impure spirits for the houre or time, for all those powers of darkenesse was then come, when this his redemptory suffering approached.

Christ our suerty, was to take upon him our debt of death, both corporall and spirituall, so farre as he might, neither the union of his person, nor yet the holinesse of his nature any whit diminish: The Scripture doth mention his blood so frequently, both because this circumstance is moste sensible, and was the body in which all the tipicall blood of sacrifices in the Law had his accomplishment.

And *Ergo*, as when wee reade that Christ was flesh, we must not thinke as *Apollinarius*, that he tooke no soule; so when we reade his bloud shed, or bodily death, wee must not thinke that he died not a spirituall death in soule also: The fathers who denyed that he died in soule, deny it not absolutely, but after a sort, *viz.* that he died not such a death in soule, as did de-

destroy the essentiall life of it, like as death bodily doth the life of the body; nor yet any such death as did eyther separate his soule from union with God, or did imply any sinfull corruption, as it did in us, whose soules are dead in sinnes and trespasses.

Now this death is it, by meanes whereof Gods grace doth set us free, & that in most just manner. First, from the guilt of sinne, in as much as it doth pacifie and satisfie justice, her displeasure against sinne: This obedience of that great God, our Saviour, beeing farre more effectuall to please and satisfie, then the sinne of the whole world could be to displease, and provoke justice against us: For though it be finite in it selfe, yet in the person it becommeth infinite for the value of it: Hence it is that God, as now in his revenging justice is gone forth, is said to smell a favour of rest in the death of Christ, and by Christs beeing put under the Law, or curse of Gods revenging justice, made manifest in the Law, we are said to be redeemed from the Law or curse, as by an al-sufficient ransome accepted of justice.

Secondly; Now this bloud or death, doth free us from the Divell; for Sathans power over us, was by reason of sin and the punishment due to it, from the iustice of God, Col. 2. *By his crosse he triumphed over, and spoiled principalities, &c.* By death he destroyed him that had the power of executing death.

Thirdly; this death doth obtaine the spirit to be given us, which doth free us from the captivity of lusts, & inable us to finde liberty in actions of godlinesse. Christ was put under the Law, that we might be redeemed & receive the spirit of God. This spirit is that life of the world, for which he did suffer death, as the Gospell speaketh.

Last of all, through this death we have deliverance from all evils, so that all teares in Gods time shall be wiped from our eyes, and in the mean while all our sufferings are so changed, that they are not effects of Gods revenging iustice to destroy us: but they are such things, in which God doth offer himselfe as a father, intending to make us partake further, by meanes of them, in the quiet fruit of righteousnesse.

1 *Vse.* The Vses of this are manifold. 1. It letteth us see that love of Christ, to die for us, when now we did practise nothing but open hostily against him, *Rom.* 5.

2 *Vse.* Againe, wee see how fitly that is spoken of this bloud, that *it crieth for better thinges then the blood of Abell*; This doth appease reveng, not provoake it, this doth call for all kinde of blessings: Wherefore let us get our consciences sprinkled with this, and flye to it by faith, as they were wont to the sanctuary, to the hornes of the Altar, for this is our refuge in every necessitie.

This doth shew us how wee should esteeme of all those benefits, as remission of sinne. &c. which are purchased by it: Things bought at high price, we doe esteeme of them accordingly. Many will not come out of

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their uanity, but leave the thing as not worth the taking, which Chriſt hath purchaſed with his deareſt bloud: *Knowing that you are redeemed from your vaine converſation, not with ſilver and gold, but with the bloud of Chriſt, a Lambe vndefiled.*

Remiſſion of ſinne out of his rich grace. Whence obſerve; Firſt, that to have our ſinne forgiven, is to be redeemed, or ſet free from all evill; That which before he called Redemption, is here called Remiſſion af ſinne. Our naturall eſtate, if it be conſidered as a ſpirituall bondage, Chriſt his deliverance is redemption; but if it be conſidered as a ſtate, in which we ſtand guilty, and under punishment of the Law, then Chriſt his deliverance is the procuring of remiſſion of ſinne; and they cannot but be one in ſubſtance, though in reaſon and conſideration they differ: For what is forgiveneſſe of ſinne, but an act of grace, acquitting us from all the guilt and the whole punishment of all our ſinne? And as we did ſpeake of redemption, ſo we may ſpeake of remiſſion: For though the ſentence of pardon be wholly and at once paſſed to us, yet the execution of the ſentence is heere begun only, and ſhall then be conſummate, when every teare ſhall be wiped from our eyes, in which regard we may grant, without any danger of Popery, that in the life to come, even at the time of Chriſts appearing to refreſh us or to reanimate our bodies by the returne of the ſoule to them, that even then ſinnes ſhall be blotted forth, that is, the ſentence which had abſolved us from all the punishment and conſequences of ſinne, ſhall then be fully executed. Againe, the force of this remiſſion is ſuch, that it ſetteth men free from the condemnation of Gods iuſtice in the Law, from that power of the Devill, and my conſcience condemning of mee, from the life and power of ſinne, which is the death of the ſoule, from all miſeries and death, which come in as a wages of ſinne.

Doct.

Reconciliation, Redemption, Remiſſion, Iuſtification, One thing, in regard of divers reſpects, diverſly named.

Vſe.

This then ſhould ſtirre us up to ſeek remiſſion of ſin, it is to be redeemed or ſet free from all evill, to get our ſin forgiven; therefore *David* ſaith, *Bleſſed is the man whoſe ſinne is forgiven, to whom God imputeth not ſinne.* Looke as Malefactors will turne every ſtone, make all their friends they have, to get a pardon for their lives; ſo ſhould wee beſtirre us to get this pardon, which once gotten, wee ſhall be ſure to have in Gods time all teares wiped from our eies, we ſhall ſee our ſelves delivered from all evill.

Obſerve ſecondly, that every beleever in Chriſt receiveth forgiveneſſe of his ſinnes: though by nature wee are in our ſinnes, lie in evill of guilt & puniſhment, yet once getting faith on Chriſts blood, we are juſtified, we have forgiveneſſe of ſin, and are accepted as righteous to life, through Chriſt his obedience; though the one is named, yet the other is by a *Synecdoche* to be conceived: Even as Kings to ſhew their clemency in entring their reignes, they give out free pardons to many kinde of treſpaſſes: ſo God to glorifie his mercy, it pleaſeth him to give to us in Chriſt, the forgiveneſſe of all our ſinnes. My meaning here is to ſpeake preſciſely of remiſſi-

mission of sinne, as it is distinguished from imputing righteousnesse, which I conceive as a distinct part, concurring in our justification.

About this then we will inquire three points.

1. In what order we have it.

2. What is the extent or latitude of it, in respect of sinne and punishment.

3. How we who have it can be said to believe the remission of our sinnes.

1. For the first, as the supreame power of saveing or destroying is with God, so of remitting and holding sinne unremitted; Wee are therefore to conceive our remission, first of all, as in the gracious purpose of God toward us, who knoweth on whome he will have mercie, and whom he will harden, as we thus had in Gods eternall purpose, so we have it given as in time by way of execution; First wee have it given to Christ our Head, for us all; for he being made sinne for us, even as a suerty, having all our debt laid on him, he could not be raised till now all our sins were done away. *Ergo*, *Paul*, 1 *Cor.* 15. saith, *that if Christ were not risen, we were still in our sins*; where he maketh the clearing of us all from sinne, and Christ his resurrection, to be accompanied one with the other. Againe, God did reconcile the world not imputing sinnes in Christ; which could not be without remitting all their sinnes for whom his Christ did undertake. Besides, were not our sinnes forgiven in him, we could not be raised up, set in heavenly place with him; for before we can have quickening given us in Christ, we must have pardon of sinne given us.

Further, what did Christ shed his bloud for, but that he might actually get the pardon of our sinnes? Finally he doth distribute nothing to us, which by vertue of his obedience he receiveth not for us.

In the third place this remission is communicated from Christ to us in manner following.

1. Christ sendeth his messengers, as Legates, with the word of reconciliation or pardon, inviting them to believe on him, that they may receive forgivenesse of sinne.

2. He doth worke together by his spirit, makeing those who are his children believe on him, that they may finde forgivenesse in him.

3. Hee doth communicate with them the forgiveneſse which himselfe had procured and obtained for them: Thus even as condemnation was first within the pleasure of God; secondly, Come forth against *Adam* and us all in him; thirdly, is communicated actually from *Adam* to us, what time wee come to be borne of *Adam*: So on the contrary, our justification or remission of sinne is first with God; secondly, in Christ, who hath by his obedience obtained for us the remission of all our sinnes; thirdly, it is communicated to us when soever we are supernaturally begotten of him, that is, brought to believe: *Hee that believeth is borne of God*; for though wee have

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not justification actualy applyed before we are called to faith, yet we doe receive it virtually in Christ, when he was quite from all our sinnes, as it is in *Adam* who was his tipe; for though condemnation is not actually applied till we are borne of him. yet in vertue his condemnation of us all. And by the way, wee may see here how God forgiveth sinnes, how Christ the Mediator, how the ministers. God by the principall and prime authority; the Mediator by a secondary derived authority; Man by a ministeriall publication of the word of pardon; for Christ doth not ministerially declare pardon, even as he is man; for though he be a servant and subject as Mediator, yet hee is such a servant as hath an under power of judgement: The Father giveth all iudgemeut to the Sonne, he iudgeth none himselfe: Such a seruant as my Lord Chancellor is to his Maiesty, not such a seruant as an ordinary or speciall messenger in forgiving sinnes. Then conceive it thus, as citing one to appeare, the originall authority is the Kings, the under authority is with the Iudge of this or that Court, the Ministeriall authority in the messenger which doth carry and serve the writ; and the messenger may be said to fetch such a man up, not because any authority in him doth it, but the Writt he carrieth, as a signe, hath authority to doe it; so here God first pardoneth, as having the prime and originall authority; then Christ as chief Iudge under God, in the court of Chancery, that Throne of Grace: the Ministers as messengers pardon, because they dispense the word of God, and Christ, which giveth pardon, and hath authority to give it. But this by the way.

God, *in dependenter ex authoritate primaria*: the Mediator, *ex commissione*: Man, *ex ministerio*.

The second point followeth, concerning the subject of this forgiveneſſe, how farre it is to be extended. I answer, it is to be extended to all our sins past, before our conversions, following after our conversions, to the whole guilt or blame, and to the whole punishmente of them: Wee muste not thinke that onely sinnes past are forgiven, but all the sinnes which shall escape us through infirmity: for the covenant of God is to forgive us our sins, and remember them no more; Now who shall limit this to sinnes past before conversion, when God speaketh it indefinitely, and when such a partiall forgiveneſſe may be, and yet the sinnes forgiven come againe to be remembred: *Col.* 2. *God hath freely pardoned unto us all our sinnes*; He doth see no iniquity in his *Iacob*, he to whom things to come, and things past are alike present; The remission which leaveth no place for condemnation, must needs be of all sinns: But we being in Christ, are so remitted, that now there is no condemnation to us, though we daily sinne, through the flesh which dwelleth with us.

That instification betweene which and the giving of eternall life or glorification nothing commeth, that is from all sinnes: But who so believeth, hath such a forgiveneſſe, that he receiveth eternall life; or is so justifiyed, that he is presently glorfied with the beginning of glory.

Againe, we believing, receive that forgiveneſſe of sinne, which Christ hath

obtained by his blood for us: but this was a full remission of all our sinnes, from the first to the last of them: Beside that, the redemption and righteousnesse Christ doth bring, are everlasting, *Hebr.* 9. which they could not be if our remission were but of sinnes past; for then should every consequent sinne make us againe unrighteous, till we were restored. If the sinns present at our conversions be such as cannot be done away without the forgiving those that follow, then we have forgivenes of both but our sin dwelling in us is such that it cannot be forgiven, but all the rest must be forgiven likewise, for al the other are in it, as an effect in the cause, the cause as the fruit is in a tree, and the guilt of the corruption present reacheth to the last sin, which is to spring frō it, & *ergo* it is sure, that when God forgiveth us this, he doth forgive us all other likewise, which hee doth see are in it, and will in time issue from it. Did not God covenant with us, believing, to forgive al our sinnes, and seale this grace by Baptisme, all I say past, present, to come, then we could not helpe our selves in our after fal, by looking to that grace sealed in Baptisme, for that was helpfull for the sinnes committed before it onely, which is contrary to all good experience & doctrine? Againe, were a man pardoned for sinnes past only, then must we grant that eyther hee may quite fall from his union with Christ, or be in Christ, & yet be subiect to condemnation: And if we had not pardon of sinns after committed, as wel as before, whence commeth it that daily many sinnes of infirmity escape us, the peace which followeth our justification, not once disturbed by them? If any say we have pardon of those sins for after, without which none liveth, but not of crimes more grievous; this is to yeeld what they please, and to desist where they please, without any motive from reason. Neyther doth that parable teach that God forgiveth vs our sinnes before our conversion, but not sins after, which he doth charge upon us at his pleasure; for the letter of the parable doth, if it be followed, seeme to sound as if God might repuire our sinnes after those sinnes which before he had forgiven us, and so did forgive us now absolutely, which the Popish schoole will not abide by. The Parable therefore must be construed by the end which it is brought for, *viz.* to teach that such as will not forgive, shall not find forgivenes with God; Neyther is that *Rom.* 3. where God is said to be iust in forgiving the sinnes passed before time, through his patience, it maketh not any thing to this purpose; for sinns are said to be before committed, which were committed under the former testament, as *Heb.* 9. it is made plaine, and so not the time of a man before and after conversion, but the time before and after, or under the new Testament is there compared: and howbeit wee are still to seeke forgivenesse, it is not that we are not in state of being justified and forgiven, but because it is needfull that God should as well preserve and continue this, as at first give it; and that this his mercy should be more and more manifested in us, and that the execution of this sentence should be further and further performed. Finally, that the Fatherly chastisements our sinnes daily incurre might be pre-

be prevented; for these causes we make this petition, though we know all our sinnes are in regard of Gods gracious sentence remitted to us: Neyther doth the Churches censure excommunicating any argue that he is one who before the tribunal of God is in state of condemnation, or doth not continue united to Christ, but that he hath no manifest external communion with her in the dueties of godlinesse, and secondary operations of the Spirit; yea, that as the Leaper was civilly dead in regard of civill communion, so is hee to her in regard of spiritual; but she doth take him to have inward union & life, which floweth from it; for even as wee seeke the health of none by way of medicine, whom we cannot take to have life in them; no more can the Church the restoring of these by this so sharpe censure, might she not think there were some life in them, though it is oppressed, as the life naturall by a fit of the Apoplexie. If wee have not all our sinnes forgiven, past, present, to come, it is because Christ hath not the pardon of them all to give us; or because the Word and Sacraments cannot apply to us at once the pardon of them all; or because our faith cannot receive this plenary remission, or else it is not fit for some consequence which would ensue: But the former three none wil doubt of, and the latter is fondly surmised, when this grace which forgiveth, as the parent and nurse of holy fear in us, *Psal.* 130. Wherfore for this first part, let us assure our selves, God doth give us full padon of all our sinnes, and that this his gift is, as his effectuall calling without repentance, & we believing, doe receive this whole mercy: So that though we are subject to grievous fals after it, and unbeliefe, yet not to any such unbeliefe as shall ever make the faith of God and his gracious gift in vaine; which concerning Gods forgivenesse, so farr as they conceive it to extend, the best of the Papists Scoole maintaineth.

Now to show that the whole guilt and punishment is released.

Such who are set free from all condemnation, are as well set free from temporall as eternall.

Now all in Christ are thus set free, &c.

Such who are set free from the curse of the Law, are set free from temporall punishments of sinne; such I meane as come from revenging justice, that she may be satisfied in them, as well as from eternall; for all these ere the curses of the Law; see, *Deut.* 17. Hee who covereth them blotteth them out, throweth them into the bottome of the sea, sealeth them up, removeth them as farr as the East from the west; he doth not pardon them by halves. Isay 43. Acts 3. Mica 9.

The papists doe yeeld this full pardon in Baptisme; but in sinnes which we fall into after Baptisme, I mean mortall sinnes, they say, that wee receive forgivenesse only of the eternall, not of the temporal punishment, which remaineth to be suffered by us, to the satisfaction of Gods justice: This is a wicked Doctrine, derogating from Christ, that the revenew of purgatory might not be diminished: & not to speak that al this Doctrine of sacramental pennance leaneth on false grounds, as namely on this for one, that sinnes Dan 9. Psal. 103.

onely before Baptisme are forgiven when we are baptised; that there are some veniall sinnes, not deserving eternall punishment; it is to be detested, because it maketh Christ not solely, and perfectly to save us from sinne; it maketh Christ not the purger of us by himselfe from sinne, which is affirmed, *Heb.* 1. 3. while it doth make us to satisfie for our selves, in regard of the guilt in part, and temporary punishment. Here are arguments in the Text against it

1. That remission which is given upon a price, more then sufficient to answere all the punishment of sinne, that is not a halfe remission.
2. That sinne which is remitted or pardoned, that is not to be satisfied for: to pardon, is without satisfaction, or any revenge taken, to forgive that which is committed against me.

Should the King, when he might execute a Traitour, not take his life, but keepe him in prison, he should not forgive the fault, but change a greater punishment into a lesse.

3. Againe; that which is given from the riches of grace, is no scant halfe pardon.

But the remission which God giveth, is from his rich grace.

True it is that God doth after he hath forgiven a sinne, take temporary correction still, as in *David*; but to offer himselfe as a father for our good, is one thing; to revenge himselfe as a judge, for the satisfying of his justice is another; the sting of revenging justice is pulled forth, from what time we have forgiveneſse, this done; the evill is no curse of the Law, and *Ergo*, it may stand with full & free forgiveneſse. Should some *Turke* have sentence passe on him to die for some murther which amongst Christians hee is found to have committed; should Christians betweene the sentence, and time of execution, labour with him, and convert him to the faith of Christ, should he now, when the houre of execution were at hand, being duely prepared to it take Baptisme, I hope he should be fully forgiven, and yet he should have no release from this death, which by his murther he had deserved. In a word, there is no ground for this opinion, but it is onely defended that the flame of purgatory might not be extinguished. Aske the question, why doth this man, having after Baptisme fallen to some mortal sinne, & then repenting, why doth he on his faith & repentance, receive onely forgiveneſse of the eternall punishment? Is it that Christ his death is not as sufficient as before? are there not sufficient meanes? will not the same qualification in faith and repentance serve, that did before? They say, the first is all-sufficient in it selfe; They say, the Sacrament of their pennance is perfect; they say, if a man have such confession, satisfaction, contrition, as doe not put any impediment to the Sacrament, then it sufficeth: Then say I, every man who receiveth pardon of the eternal punishment, by the Sacrament, must receive pardon of the temporall also; for the Sacrament sufficeth to give both, if he come with such contrition and qualification as doth not put impediment

Pœnitentia est sanatio in regeneratis in novam vitam

Which some see, &, *Ergo*, yeeld that Baptisme doth not take away all punishment in this life but in the life to come it shal: It taketh all away which were to

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he receiveth the whole benefit; if he come not with such, he receiveth no grace by meanes of it, no remission of the eternall.

Now followeth the third thing; to which I answere: We doe beleeve remission of sinnes, because though we have it, in regard of Gods sentence, & feele some effects of it, as peace, joy, &c. yet we see it not fully executed, shall not, till the time of refreshing.

Now then, how should this comfort our hearts, that God hath dealt thus richly with us? Feare not thou repenting beleeving soule, feare not sinnes past, present, to come, thy God hath put all from his sight, & so that he keepeth no backe reckonings for thee; all the blame, all that is a proper plague or punishment for sinnes removed from thee; What should come to us under condemnation, more pleasant then this word of pardon? What can wee beleevers receive more gladly, then this generall acquittance of all our sinnes?

This must make us feare the Lord; There is mercy with God, that he may be feared, mercy reaching to forgivenesse the word signifieth. For a Traitour once pardoned in treason, to be found a second time in conspiracy, how unthankefull, how intollerable? So with us, &c.

Seeing we get this remission in Christ his bloud, let us lay it up, & keepe it carefully. We keepe all things which testifie our discharge from debts; Let us lay up this by faith in our hearts, even this pardon in Christ his bloud, which our God giveth us: It is a blessed thing to exercise faith in the promise and seales which we have received. Many measuring themselves in Gods favour by feelings, when these faile, call all in question; Many seeking comfort no further then the smart of terrours drive them, and then giving over, at length are distressed with their old feares & doubtings; for wounds over-hastily skinned, will breake forth a fresh; But not a few, never exercising their senses in apprehending this benefit, and so in carefull laying it up, they cause God to hide that comfortable experience of it, to the end they may seeke it up, & keepe it, receiving it more carefully; as if one looke loosely to plate, we will lay a peece a side for a while, & make one think his negligence hath lost it, that thus wee may teach him to keepe it more carefully when it is returned.

Let us maintaine our spirituall liberty, in which Christ hath set us, hating these lying vanities, which would make the grace of God not to forgive, but to change a greater punishment into a lesser. In outward matters, wee will stand for the utmost of our liberty, not suffering a word of our Charters to be restrained, & shall we beare it, that when God giveth us in Christ a pardon of all our sinnes, men should limit it, to sinnes before Baptisme, of sinnes in regard of their eternall punishment? In humane matters, we hold that clauses which are in favour to us, are to be censured in the amplest manner which they may beare with probability.

Observe lastly, in this seaventh *verse*, from whence it is that God giveth us pardon of sinne, even from his rich grace; This made the Saints in the old Testa-

be suffered in purgatory, and all penalties the Church may injoyne.

Vse 1.

Vse 2.

Vse 3.

Vse 4.

Doct.

Testament flye to Gods manifold & tender mercies, and fee'e in them remission of sinne. See, *Exod.34. Iehovah,gracious, mercifull, rich in kindenesse, forgiving sinne and iniquities*: As if the riches of his grace were in this act above all others manifest. *Isa.43. For my owne sake doe I put away thy sinne; not for your sake,but for my owne name sake,will I purge you,&wash you from your sins, O you house of Israel,Eze.36.* We see that giving benefits,though it commeth from kindenesse, yet it doth not any thing so much testifie the clemency & kindnesse of our natures,as the bearing and passing injuries which doe highly provoke us; this then is the fruit of Gods most rich grace: Indeed nothing but grace can forgive, forgivenes being a free pardoning of some offence, without takeing any revenge or satisfaction. I cannot forgive that fault, for which I take revenge, or something which doth counteruaile the injury offered,Iustice may cease revenge, but cannot forgive. But how can God out of his rich grace forgive our sins, when he doth not forgive them, but upon the bloud of his Sonne shed for us, as a ransome or redemption? That which wee get upon a ransome tendred, that is from justice due to us, not from free grace given to us.

Object.

Resp. Many limit this sentence thus; That we receive on a ransome which our selves tender,that is due, not on a ransome which is given us out of grace; but this seemeth not to answere the difficulty: for what I purchase with money never so mercifully bestowed on me, is mine in justice, though the mony were not mine till mercy did furnish me with it: A price of redemption,*Ergo*,must be considered two wayes 1.As a thing demanded of justice, that she may in liew doe something upon it; thus Christs bloud was no ransome; For justice did not call him to this mediatour-like,and priestly office, nor bid him lay downe his life.2. It must be considered as a thing provided and ioyned by mercy, that by it, as by a meane, mercy may doe something justly, which otherwise shee might not; and such a ransome is Christ his blood,and *Ergo*,doth excellently accord with free grace,and the worke of grace in every thing.*Obi.*But when Christ his obedience is such as ceaseth justice, how can God out of his grace release to this obedience that punishment of sinne, from which now iustice in regard of it hath ceased? *Answ.* Because the obedinece of the Sonne is due to the Father, and may be required from the Sonne of duety, to be rewarded at his pleasure: If my Sonne doe that at my command, upon which I can demand ten shillings, I who have the right of my Sonne and his worke, may take the whole, and yet give him of grace what he please.

It is Gods mo ney, but not given to buy with from iustice.

Vse.1. It doth confute the former dreame; that which the riches of grace doth is full and perfect, no imperfect forgiving. Should the King imprison a man, when he might hang him, it were not an act of mercy pardoning, but an act of iustice tempered with mercy. But (say they) punishment abideth to those whome God forgiveth out of his mercy; as *David*, and those for whom *Moses* prayed that God would forgive them,according to his rich mer-

mercy *Answ.* It doth so; but it so abideth, that all guilt of sinne to Godward is taken out of it; as it is in the hanging due to a murtherer who heard before time of execution, is converted and Baptized; in which case, if the abiding of the punishment do not let but forgivenesse may be full and free, why should the remaining of punishment argue in the other a partiall remission onely?

Secondly, this doth let us see what thankfulnes we owe to God. Should one forgive us some great debt, or should one passe by some provocations at our hands, full of indignity, as *David* did at *Shemei* sometimes, how would we tell of their love, and set it forth? But what indignities have we offered our God? what debt stand we in to him? the greatest debt of a thousand talents: O then we should love much, be much thankfull; The want of this maketh God sometime hide the sense of forgivenesse from us, even as when plenty maketh his blessings no dainties, he doth take them from us, that we may seeke after them and learne to enioy them with greater thankefullnesse. *Vse 2.*

Thirdly, let us like children imitate him, forgiueing each the other, as he for Christ his sake hath forgiven us. But of this hereafter.

Now he commeth to the second benefit; which seemeth here anexed, not so much to begin a second branch of his enumeration, as to make us conceive aright of the order in which we come to receive remission from grace, *viz.* to prevent us that we may not thinke that in the first place forgivenesse is bestowed, because that was first named, but that we receive pardon from grace, when now the rich grace of God abounded toward us in giving us wisedome and understanding; Thus I conceive the coherence

Now the points which are to be marked in this matter are these: First, the abundant *Grace of God*, the principall cause of it. Secondly the persons, to (*us*) who have found in him remission of sinne. Thirdly, the benefits in which this rich grace had formerly abounded, in *Wisedome and understanding*; and these are in the 8. *verse*. Fourthly, the manner of workeing these benefits, *viz.* the revelation or the mistery of his will, which is amplified partly from the efficent cause thereof, *Gods free pleasure*, and this is *ver.* 9. partly from *the ends*, *verse.* 10.

To returne unto the eight verse. Before we can consider the doctrines, it is fit to open the true meaning of it. Our bookes read, *by which grace he abounded towards us, in wisedome*; As if this were the sense; by which Grace he did aboundantly give us all wisedome, but this is not the meaning; For *abundance* is not to be adioyned to the grace bestowed, but to Gods Grace bestowing: the abundant measure of the gifts is sufficiently shewed by the note of bounty, *all wisedome*; and the phrase doth not signifie *by* which, but *in*, or *with* which; for here is no particle to intimate any such thing. The second case noting the matter, subject, wherein God is heere said to have abounded, the truth is, as when we say such an one is aboundant to me in

Verse. 8. The Scriptur placeth wisedom, not in knoweing onely, but

his love, our meaning is, the love of such a one was aboundant toward mee; so when he saith, God hath abounded towards us in Grace, or with Grace, his meaning is the Grace of God had beene aboundant toward us; towards us who have in him remission of sinnes.

Let him who is wise shew it in conuersation: him that heareth my words and doth them, I liken him to a wise builder.

In wisedome and understanding,] These must further be opened: *wisedome* is put sometime generally; thus S. *Iames*, *Chap.* 3. vseth it for a gift of the mind, given us from above; which teacheth us to know, and inclineth us to do that which is good, and serving to some good purpose. It is taken more strictly, and then sometime it signifieth the doctrine of wisedome, the doctrine of Christ crucified; sometime the Grace by which we know and believe on Christ to saluation, even as faith is put sometime for the doctrine of faith; sometime for the grace and exercise of it, as now it actually believeth, 1 *Cor.* 2. The doctrine of Christ crucified, it is called the wisedome of God; predestinated to our glory, so in the first it is called the wisedome of God; now if the doctrine of knowing and believing on Christ be wisedome, needs must the grace by which we know and rest on him be wisedome, making wise to salvation: this I take to be principally intended, if not soly. Vnderstanding is light supernatural of the mind, whereby it conceiveth the meaning of God, in his word and workes, and pierceth into the nature of the things of God, of things spirituall. As wisedome is opposed to foolishnes, so understanding to dulnes, and to the superficiall overture or childish shallownes of knowledge: Be not children in understanding, but in maliciousnesse. The Doctors which boasted themselvs of knowledg in the Law, because they did abide in the Letter, and not go to the inward meaning of it, the Apostle saith they did not understand the things they did speak of. Israel knew what God had done, yet not perceiving the end to which his great workes tended, so as to follow and to cleave to it, they are said not to have an understanding heart. Knowledge is a gift of the minde, which perceiveth the truth and falsehood which is in things; it is opposed to ignorance: These two former words answere to *Chockmah* and *Binah*, or *Tebunah* which in the Hebrew are of like importance; for that note of quantity (*all*) wisedome, it doth signifie a rich measure in those things, not absolute perfection: *Who enriched you with all speech, all knowledge* 1 *Cor.* 1. The sume briefly.

Wee have found redemption in Christ, through his rich grace, which he had abundantly shewed us, in as much as he hath given us wisedom, whereby wee know and rest on Christs saluation; and understanding, which maketh us see into the things of God, yea both of them in plentiful measure.

Doct. 1. In which words marke 3 things. 1. That God giveth pardone of sins to none, to whome he hath not first given wisedome and understanding; Hee doth quit none from sinne in Christ, whom he hath not taught to know and believe on his Christ, 1 Cor. 1. 31. God doth make Christ an author of righ-

righteousnesse to none, to whome he is not first wisedome, that is, who do not first receive the gift of wisedome from Christ. *Acts* 26. *Paul* is sent to bring men from darkenesse to light; that so beeing brought to be light, that is, to haue wisedome and understanding, they may receive remission of sinnes, and inheritance with Saints. Wee must learne from the Father, that is, wee must be made to understand before we can come to Christ; *My seruant by his knowledge shall bring many to remission of sinne, shall iustifie many.* Looke as it was in the Type of Christ, none were healed by that brazen serpent, who did not first behold it; so heere, if we be not taught of God to see that Christ crucified, made a curse on the Cros for us, we cannot be healed of sinne, wherewith that old Serpent hath stung us. Which is to be marked of them who presume forgiuenesse of sinne in Christ, and yet haue no wisedome, no understanding in the things of God: whereas Christ will be auenged on all, who know not God; Whereas God saith, *he hath no delight in a people of no understanding*; nay, that he is angry with them to destroy them. There is no signe so fearefull as to liue, especially Where meanes of the word are, without this understanding; for it is a token that the God of the world hath power over such, to keep them blindfolded, to their endlesse perdition; euen as in the body, the eye which is still blinde after the most soueraigne eye salue applied, it is a shrewd presumption it is irrecoverably blinde, and altogether helpelesse.

The second thing to be obserued is, that true wisedome and understanding *Doct.* 2.
are gifts of Gods Grace in Christ Iesus. We receiue such wisedome from the first man as did now remaine with him after sinne. but this was no true wisedome, but rather an earthly, sensual, and diuelish wisedome; that wisedome therefore which is heavenly, making wise to salvation, must be from the second *Adam* who is the Lord from heaven: Even as reasonable understanding is beyond the compasse of that knowledge which the beasts haue by kind, so is this understanding farre beyond the reach of all that wisedom left in corrupted Nature. To cleere this point, obserue these two things. First, that it is freely bestowed on us. Secondly, that it is a benefit, then which we receive none of greater use. Were it ever so good a thing, yet if I did purchase it meritoriously, it were no grace to me. were it never so freely given me, were it of no use no wayes to me, it could not be a favour; much lesse a thing given me in riches of grace; for that which is a gift of rich Grace, must come freely from the donour, and be greatly to the good of the donatory or receiver: Now how freely we have this wisedome, wee all know, it is bestowed on us when all we are at enmitie against it, yea counted it foolishnesse: How behoofull it is for us we may easily know, when the sight of the body is so precious a sense, when the reason which we have as ciuill men, is so beneficiall that a man were no man did he want it; for this doth lift him above the order of those inferiour creatures, how can it be but this wisedome & light must needs be precious, by which wee

see God, Christ, those things within the vayle, kept in the heavens for us, by which we are above our selves, and all this world, to have communion with God, Christ, Angels, spirits perfected, which maketh us farre higher above the state of naturall man, then naturall man is above the beast? Now then it being freely given, and a thing of all others most behoofefull, it must needs be a gift of the rich grace of God.

Vse 1. What thankefulnesse then doe we owe to God, who hath visited us with so precious a blessing? Should wee be through phrenzie out of our right mindes a moneth or two, Oh how gratiously would wee thinke God dealt with vs, to restore vs againe to our right senses, as we vse to speake? But for him, when now we had through sinne cast our selves into all folly, and spirituall lunacy, for him then to visit us, & by his almighty power to bring us to the understanding of the wise, it is such a blessing, for which he cannot be sufficiently praised: Let us praise him for his goodnes, and praise him for his faithfulnesse; for hee did promise that the harts of the foolish should be made wise, that those who did erre in heart should understand, and loe he hath performed it to us.

Vse 2. We must take knowledge what we are by nature, men empty of true understanding. Did wisedome come from nature, and grow out of the earth, it were not a gift of Grace in Christ Iesus; No, the Princes of this worlds wisedome, such who have seemed to ransacke all the creatures, from the highest starre to the lowest minerall within the bowels of the earth, euen these are as deuoyd of true wisedome, as the Asse-colts of the wildernesse: Men are out of their right mindes till they come by faith and repentance to God in Christ Iesus: What can the foolishnesse of folly worke, which is in men while they are vnconverted? Folly maketh a man know nothing of these civill things; a foole cannot tell how many twise two are; and what doth a naturall man know of his estate by nature, of Gods Grace in Christ? Hee knoweth not, nay hee cannot know the things of God for hee counteth them foolishnesse. Secondly a fool is unteachable, not more unlearned, then unteachable, *Prou.* 23. 9. Perswade him, smile on him, chafe at him, nothing will enter: so naturall men; let God from heaven, and Christ by his embassadors beseech them to be reconciled to God; let God threaten them with the eternall curse of his heauy wrath nothing will sincke into them. Thirdly, a foole iudgeth not aright of that ciuill end to which his life should serue. Wise ciuill men know that they live for the good of their Country, and their owne private; but a foole wanteth this wisdome. And what doe all naturall men? They see not what is the last end, at which all their life should aime, as at a marke, *viz.* that through faith and obedience they may come to live blessed everlastingly with God. As a foole judgeth not of the end to which hee liveth, so hee maketh no provision of meanes which tend to the good of others, or himselfe; and yet seeketh after a com-

common-wealth of bables, such as are his dagger, choller, cap. &c. for these are as good to him as the Tower of London; So it is with naturall men, they gather a heape of transitory things, but lay up no treasure in heaven, which might stand them in stead for afterward. Againe, though fooles are thus poore & miserable, yet they thinke themselves to have all the wit, and have no sense of all their misery; for the eye of reason is out, with which it should be discerned: Thus it is with naturall men, they thinke they know what they have to do, they feele no want of Grace, they see not their misery which is come on them through sinne. To reckon up particulars in this kinde, would be too tedious: Wherefore let us labour to see our selves fooles, that we may be made wise. It is a signe some beam of heavenly wisedome hath shined into the soule, which now findeth it selfe empty of true saving Wisedome.

The third and last thing is, that God doth give understanding and wisedome plentifully to us whose sinnes he forgiveth; This phrase is often used, *all knowledge Rom.* 15.14 1 *Cor.* 1.3. *Col.* 1. So *Iames* counteth it *all joy*; & it seemeth to note a kind of fulnesse and rich measure in the things to which it is adjoyned, see *Colos.* 1.9. and 1 *Cor.* 1. and so God doth give us plentifully these things, Wisedome, Life, Regeneration; he sheddeth and giveth them aboundantly, *Iam.* 1. Tit 3. This God did foretell, that after his Christ manifested, the earth should be filled with his knowledge; that he would poure out his spirit, not give it by drops but plentifully: Even as gracious Kings and Princes on earth, will not onely give things which are good, but will bestow them in such measure as may set out their prince-like bounty; so it is with our God. *Doct.* 3.

Now for the further understanding of this point, we who beleeve, may be said to have all wisedome; 1. In regard of the excellency. 2. In regard of the quantity. For the first, when a man hath one thing so good, that it serveth him instead of all, as if a man hath Gold, Silver enough, we say hee hath every thing, because he hath that which serveth him for every purpose: So though this wisedome is not for a kind, all wisdome, yet beeing so excellent that it serveth us to all purposes, it may be called (*all*) wisdome. But here is a further thing to be conceived, even in regard of the quantity of it: Now it cannot be said (*all*) in regard that it is absolutely full and perfect for degree; *for we know in part onely*, it must be said so then comparatively onely: Now it may be said (*all*) wisedome, thus in a double respect; First, in comparison of that measure which was given the beleeving Iew; and thus every faithfull Christian may be said to have all wisedome given him; It is a great speech that the last in the kingdome of God shall be greater then *John Baptist*: for looke as wee who now are up after the dawning of the day, & rising of the Sun, have far more light, then such who are in the night; thus it was with the Iew, he had the Statre of Prophesie, as in a darke night; we have the Sunne of righteousnesse now risen over us, and *Ergo*, our light is farre greater

then theirs. Secondly, Christians may be said to have received *(all)* knowledge, in regard of those who are more imperfect; as there are some Christians more carnall, weake, then others, so more ignorant also. For as this earthly understanding is not in that degree in a childe or yong man, as it is in an aged: So when there are babes, young men, old men in Christ, there is a measure in wisdome answerable to these ages, as it were in Christ, but Saint *Paul* here seemeth to set this downe, so as it may admit a common application, rather then otherwise.

Vse 1. Seeing then that God doth give wisedome plentifully to all, to whom he giveth pardon of sinne; how fearefull is their estate, who even seeme to flie from knowledge? Some thinke it a dangerous thing to know much; they will live without saving light, rather then disquiet their sleepe; some hope they be but baptized, and can their praiers, Creede, and that men must love God above all, their neighbours as themselves, they thinke they know enough, and who can teach them more? Nay, even in these dayes of light some will speake as if they would bring people to the old implicite faith: Some are so without understanding, that if you aske them any common question, they are ready to put it off, *they are not booke learned*: aske them a reason of that they doe, they have nothing but a childish imitation *they see others doe so*; they put off understanding more fully, as if it were a thing appropriated to our coate. Suspect your selves, while the darkenesse of night abideth, who will thinke the Sunne is risen? and how can the Sunne of righteousnesse be risen in thy heart, who still dost remaine in so great darkenesse? Some cry out against much knowledge, they say, men lived better when lesse was knowne; as if they would set that on foote again, that *ignorance is the mother of deuotion*; or were of the minde, that men might have too much of their heavenly fathers blessing. Finally, such as upbraid Christians, counting it pride in them to take upon them knowledge in the Scriptures, or iudgement in the particularities of diuinitie.

Vse 2. Let us seeke to God for wisedome, seeing hee will give plentifully, even that annointing which shall teach us all necessary things. As God hath not set any certaine degree of sanctification, which shall serve us for salvation; so he hath not stinted us to any certaine degree of knowlege, but would have us seeke to be filled with all knowledge and wisedome; as he would have us striue to perfection of holines: Wherefore though we see but things, as the blindeman did when now he was restored, yet we neede not be dismaied while wee strive to make proceeding. We take great paines to get the knowledge of earthly things, and we esteeme it as a great benefit to have insight into earthly matters, which belong to our estates; but what is it to have this understanding in the things which concerne our heavenly condition? the rather let us seeke because God will heare us graciously. Hee who answered *Solomon*, seeking politicke wisedome, and granted him above all he did thinke and aske; what would he doe to us, were our hearts set to beg heavenly understanding?

This

This must comfort us, who have received our part in this heavenly wisedome. Commonly the most Christians are counted good men god wot, but simple soules of no parts: the wisedome of God is folly with the world; it is like the waters of *Shiloh*, which becaule it giveth not the loud report, like these humane wisedoms, it is not in request with men of carnall judgement. Let this wickednesse be far from us. This wisedome maketh the face to shine, is able to satisfie the soul, *I care to know nothing, but Christ, & him crucified*; yea, to save the soule eternally, bringing it to endlesse glory. Such who have the wisedome to get honours and treasure here on earth, they laugh at all learning besides, in comparison of this, counting that skill & folly, which a man may have and yet goe barefoot. But how truely may we deem all wisedome, folly, which a man may have, and yet loose his owne soule? *Vse 3.*

Having dispatched the three circumstances, which were included in the former *verse*, we come unto the fourth in this *Verse*; namely, the manner of working this wisedome in us, in these words; *Having opened unto us the mystery of his will.*] Which is amplified. 1. By the cause, *Gods good pleasure*, the freedome whereof is argued in the words following; *which he purposed in himselfe*, not considering any thing in us which might move him unto it. Heer is nothing needeth explication unlesse those words; *the mistery of his will.* Which phrase doth note out the hidden wisedome, which the pleasure of his will ordained to our glory, and is for matter all one with *the word of truth, the Gospell of salvation, verse* 13. The summe is, VERSE 9

Which so rich benefits of wisedome and understanding he did worke in us, when now he had opened unto us that secret wisedome which his will had ordained, to our glory; that Gospell of salvation, which he did out of his gracious pleasure, which within himselfe, not looking at any thing in us, he purposed toward us.

Observe first; God worketh saving wisedome in none, to whom he openeth not the doctrine of wisedome, the Gospell of salvation: As God did promise that the hearts of the foolish should understand; so likewise he did promise, that all of us should be taught of him: And looke as the precepts of Grammer, and doctrine of Logicke, must be made knowne and opened unto us, before we can get the Art or wisedome of Grammer & Logicke, so it is, we must have unfolded the doctrine of Gods saving wisedom, before wee can have wroughr in us the devine quality of this wisedome, which commeth from above. For further understanding, it is fit to consider what things this opening of the Gospell comprehendeth in it, or how God doth open this saving wisedome to us. 1. Outwardly, by propounding the doctrine of it unto our eares, which he doth by his Ministers: for this cause Ministers are called such as teach others in wisedome, *Col.* 2. the end. *Such as feed with wisedome & understanding. Ier. Such as make wise, as it is Dan.* 12 3. For though it be read, wise, the word hath an active signification, and importeth to make wise, or bring to wisedome, as the next word not signifie just men, but such as turne others to righteousnesse. Even as in great *Doct.*

schools,

Schooles, there are inferiour Vshers, as well as the principall Master; so it is here: It pleaseth God by mans outward ministery, to open the eyes of the minde, & bring from darkenesse to light; but mans teaching, which goeth but to the eare, cannot doe this matter. Wee must therefore consider God speaking within the minde, by holding out some such light, & causing such an inward illumination, as doth speake things no lesse to the minde, then a word audible doth report them to the eare. This is it which we are said to heare and learne from the father: should not the father speake & teach, wee could not heare; neither is it an outward voyce, for all that heare this voyce come to Christ, which is not verified in the other: And this is that light, which diffusing it selfe through the word wee heare, doth make the things of God visible to the soule: Even as not ayre alone, but the aire now inlightned, is the meane by which things are made discernable to the bodily eye.

In the third place, we must consider that God doth together with this illumination, which speaketh and propoundeth things within the mind; he doth I say, together with it, open the eye of the understanding, the eare of the deafe heart, to see and attend unto it: This is called sometime renewing the understanding, giving light opening the heart to attend, removing the vaile: For if I will shew to a blinde man any thing, it is not enough to propound the object, and to procure an externall light by which it may be discerned, but I must restore the sight of the blinde eye before I can show it the thing proposed: So it is with us, who are spiritually blinde, before we can have opened to us the things of God.

Vse 1. The use of this is, first to rebuke such who thinke they can be wise enough they have none to open to them, to instruct them in this hidden wisedome of the Gospell. Blindnesse and bold presumption accompany each other; But deceive not your selves: Thou who canst not go to a Towne two myles off which thou never wentest to, but thou must inquire and get some guide and direction, canst thou finde the way to heaven having no guide, no direction? Thou who canst not learne thy *A B C*. but thou must have a Schoolemaster, why wilt thou imagine thy selfe able without helpe of teaching, to learne this high point of wisedome, which teacheth to live happy with God, world without end?

Vse 2. Let us attend upon the Preaching of the Word, and the teaching of this wisedome, as ever we would have it begunne or increased in us; *Blessed are they who waite at her gates, at the postes of her doore*: A speech borrowed from Clyents or Patients, who waite to have accesse to their learned Counsell, and to the Physicians, whose aduise they seeke for: Yea, let us seeke for that inward teaching of God, in whose light onely we come to see light.

Doct. Observe secondly; That the doctrine of our salvation through Christ is a hidden secrecie: The Apostle calleth the doctrine of Christ crucified, a hidden wisedome; which the chiefe for wisedome in this world knew not, 1 Cor. 2. 1 *Tim.* 3. Without doubt saith the Apostle, *great is the mistery of godlinesse*: naming

naming after points of doctrine concerning Christ Iesus: And needes it must be so, for the great volume of the whole creature hath not one letter or syllable in it of this wisedome: They reveale a wisedome, for in wisedome God made the heavens, and founded the Earth in understanding; but those who knew this wisedome best, learned nothing of this saving wisdome in Christ, 1 *Cor.* 1. Againe, there is no sparke of light in man by nature, able to conceive this secret: The wisedome of the Law, the light of nature reacheth not, for the light of reason discerneth that God is to be loved & honoured that I am to doe, as I would be done to, and not after that measure I would not receive; but of saving mankinde lost, by faith on Christ, & repentance, there is no light left which can trace any step of this doctrin. Thirdly; the knowledge it selfe is of that height, that from what time we have the spirit which doth teach it; wee cannot in this mortality know it any thing as we should, we see but in a glasse, know but in part, like Children, which know not fully the things they know: Now that which is hid in so great measure from us, who are now light in the Lord, how great a secret is that in it selfe? Pro. 3.

But to open this a little further. The Gospell of salvation may be called a *Mistery* in three regards, 1. absolutely, because it is a thing of it selfe within the will of God, which no creature by it selfe is able to know: If a thing within my minde be such, that no creature can know it, further then I make it knowne; none doth know the things in Man, but the spirit of Man, how great a deepe and secret is that which is within God himselfe? Thus it ceased when God did first reveale it, but yet a *Mistery* still in regard of the spare revelation, and small number of those to whom it was manifested. For a thing is not onely hid while I keepe it in my selfe, but while I show it onely to some few persons more neere me, it is a secret matter still. If the King acquaint some two or three of his most neere favorites with a secret, it remaineth hid still, and a secret, in comparison of things commonly knowne: Thus was the Gospell a *Mystery*, when it was made known to the people of the Iewes onely; but continued no longer a *Mistery* in this sense, when now it was notoriously published to all nations. Thirdly, the wisdome of the Gospell, is still a *Mistery*, when it is now divulged, in regard of those whose eyes are not opened to see it, and their eares boared to attend to it: as newes so common every where, that they are no newes, are still secret to such who being deafe, have never heard of them; thus it is at this day, a hidden riddle to many Christians by outward profession. 1. 2. 3.

Now the Vse of it is, to rebuke the presumption of men, who thinke so of their understanding, as if a word were enough for them in these matters who hope they are not to learne this point now: yea, some provd shallow heads, who can find no thing in the Scripture eloquent for phrase, or profound for matter: but this knowledge of Christ is so hidden in deepe, that nothing is to be compared for secrecy with it in the whole world; and *Vse* 1.

when humane Arts are ſo abſtruſe, that we cannot conceive them without ſome reading & explaning of them: how can we finde out this deepe riddle of God, if we plow not with his Heyfer? How can wee underſtand the myſtery of his Word, if we have not an Interpreter?

2. This muſt move us to diligence, and humble dependance on God, for the teaching of us; we muſt thinke upon them, commune of them, not in proud baſhfulneſſe conceale our ignorance one from the other: Above all, let us labour to ſee our ſelves fooles and dull of heart, that God may make us wiſe. Many are more prone to blame the Preacher as confuſed, obſcure, and I know not what, rather then themſelves; like the woman, which taken blinde in the night, did blame the curteines as keeping the light from her, when the fault was in her blindneſſe within, not the curtaine without.

Vſe 3. Thirdly We ſee hence the love of God, to tell us a ſecret, yea, a hidden ſecret within his owne will, in what can his love be more teſtified? *Iohn* 15. 15. *I call you friends, for I have ſhewed you what I heard from my Father.* When God revealed the ſecret of *Nebuchadnezzar* to *Daniel*, and *Pharaoh* his ſecret to *Ioſeph*, was it not a mercy, for which they were thankefull? ſee *Dan.*2: And do not we account them to have found much favour? But this is above all, to make known his hidden wiſedome, which ſheweth us what things awáit us to everlaſting life and death.

Doct. Obſerve thirdly, that the reaſon why God revealeth the Goſpell to any, is his meere gracious pleaſure within himſelfe, were it any diſpoſitions foreſeene in men, then thoſe ſhould be called and taught, who were of beſt capacity and towardneſſe, who were for civill carriage moſt unblam able; but not many wiſe, nor many of great wit, but babes and ſimble ones are called, yea to Publicans and Harlots were made known theſe things, when Philoſophers and Phariſaicall Civilians were excluded. To ſhow it in particular, as it is a grace of God to give his Lawes and Ordinances, *Pſalm.* 147. 19, ſo it is his meere Grace that they are beſtowed on any, rather then others: This is ſhowed in giving them to Iſraell, who were worſe then
Ezec.3.3. *Tyre & Sydon*, then *Nineveh*, then the Nations *I doe not ſend thee to a nation of a ſtrange tongue; they would heare thee: had theſe things beene done in Tyre and Sydon, they would have repented: Nineveh repented at the preaching of Ionah, Loe, a greater then Ionah is here.* Yea, God is forced every where to upbraid them with ſtiffe-neckedneſſe, a necke of ſteele; with hard harts, harts like Adamant; with brazen foreheads; yea, to call them a gaine-ſaying and rebellious people. Even as his pleaſure carrieth rayne to one place, and not to another; ſo hee maketh his Miniſters drop the word of Wiſedome amongſt ſome, and not amongſt other-ſome. *Matth.*10.6. *Goe not to the way of the Samaritans.* So *Act.*16.7 *Goe not whether thou intendeſt, but into Macedonia.* Now if mans outward teach ng be afforded out of meere Grace, how much more Gods inward teaching, yea his opening the eye of our mindes? In truth as no reaſon can be given why one mans eyes were opened, one dead

dead man raised, rather then all the rest; so no man can give a reason, why these who now see and beleeve, should be made to see rather then others.

This serveth to confute those who thinke the word to be given or deteined, according to some thing in them to whom it is given, or from whom this deteyned in them or their progenitors: but we have shewed sufficiently, that it is first sent amongst any freely, and if it be with-held from any, it must be for their owne deserts or some who have bin before them, parents to them: not for their owne deserts; for many of the heathen were not so hardhearted and impenitent as the Iew; and for their parents fault, it could not be with held, unlesse we would make particular parents to stand for themselves and their chilren; whereas to be a Type of Christ, a publique person standing for him & his, doth agree, to *Adam*, as a thing appropriated to him, *Rom.* 5. Yea, some thinke that the inward teaching which doth so teach that it changeth the mind, that this teaching I say is given to such whom God doth see as fit to worke with it, and use to this purpose; as a Captaine setteth a man on a horse whom he doth see will manage him well: But this doth presuppose a connaturall correspondencie in in corrupt nature, to the supernaturall grace of God. and a power in nature to use Grace aright, which hath long since beene condemned as a Pelagian errour from these grounds, that wee cannot doe any thing which profiteth to salvation out of Christ, that we are not fit to thinke a good thought. *Vse* 1.

Secondly, Let us acknowledge Gods free grace, that we have these things opened and revealed to us, wee of meane parts for understanding, in comparison of other, we who have been often more vile & viciously disposed then others: Let us acknowlege that he hath opened these things, & hid them from other, even because it so pleased him. Finally, let us labour to walke worthy the ordinances, to be fruitfull in them lest he say to us as to Capernaum *Woe be to thee? thou wert lifted to heaven but I will throw thee downe to hell.* *Vse* 2.

Now followeth the tenth verse, which is somwhat difficult, and *ergo*, wee must dwell a little on the explanation of it. First, wee will consider of the connexion it hath with the former, then of the meaning and parts of it, and so come to the instructions which it affordeth: For the dependance of it on that which goeth before, it may seem brought in either as an explication of those words in the verse before, *the mystery of his Will*, or as an effect intended by some thing which is in the former verse reported. The first sense is to be taken up after this sort; *God hath opened to us the mystery of his will, out of his gracious pleasure*; Where I meane nothing by the mystery of his will, but that he meant in fulnesse of time to gather to head in Christ, with those things already in heaven, all things in earth, even a universall Church, through the face of the earth: this cannot, as I thinke, be an exposition of those former words; For to say nothing that the Glosse is harder then the Text; words which are adioyned by way of construction, VERS. 10.

are not commonly ſo farre remooved from them they confeſſe, as you may ſee in the 7. and 13. verſes of this Chapter, and all abroad. Againe, the Apoſtle by other equivalent termes in the 13. ver. doth open what he meaneth by the myſtery of Gods will, *viz.* no other thing then the word of truth, and Goſpel of ſalvation. Thirdly, that myſtery made knowne; did worke in them all wiſdome and underſtanding, made them wiſe in good full meaſure to ſaluation, but the knowledge of this, that God would call and gather to his Chriſt, an Vniverſall Church in earth, is ſuch a point, in which men made wiſe to ſalvation, were long ignorant, as *Peter* himſelfe. Now then if it be no explanation, then muſt it depend on the former, as an effect intended, and flowing from ſomething before mentioned. Now the matters in the verſe precedent, are but two: Firſt the revealing of the Goſpell to *Paul*, with ſome others. Secondly, the gracious good will which God did purpoſe within himſelfe, concerning this benefit of opening his hidden ſaving wiſedome to the ſonnes of men: Some joyne it with the former, God did open to us Iewes and Gentiles the Goſpell, that thus hee might in that full time which he had appointed, gather to all things now in heaven when he wrote, all the thigs in earth alſo, even a Church univerſall: But neither would I ſubſcribe to this expoſition. For firſt it taketh the perſons to whom God is ſaid to have opened the myſtery, to be both Iewes & Gentiles, yea Gentiles principally; where as *Paul* verſe 12. ſeemeth to approprate this paſſage of his Epiſtle, from the 7. verſe, to the 13. verſe unto the Iewes only. Secondly, this taketh that fulneſſe of times, to note the fulneſſe of that particular ſeaſon, wherein God had pupoſed to publiſh his ſaving wiſedome to the Gentiles; but the Text hath it not the fulnes of any certain time, as in *Gal.* 43. but the fulneſſe of times indefinitely and univerſally. Thirdly, the publiſhing of the Goſpell to all Nations, did not gather thoſe iuſt ſpirits before in heaven, but here they are as properly ſaid to be gathered into Chriſt their head, as the things on earth; as when God is ſaid to reconcile all things in the bloud of Chriſt, as well the things in heaven, as the things in earth, reconciliation doth as properly agree to the heavenly things, as earthlie, ſo here by proportion; for otherwiſe he would have ſaid, that he might gather to all things which were now joyned to their head in heaven, all the things in earth alſo. Laſtly, all in earth, through all times and places were not gathered by that firſt publiſhing the Goſpell to Iew & Gentile, but all who then were ordained to life through the whole world: Now theſe are not all abſolutely, but reſpectively in compariſon of that few and ſmall remnant which out of one Nation, God ſometime gleaned.

It remaineth then that theſe words come in, as ſhowing the intended effect which God did ayme at, in his gracious purpoſe of opening the hidden ſaving wiſedome to the ſonnes of men, *viz.* that thus he might in the fulneſſe of thoſe ſeaſons, which himſelfe in wiſedome fore-appointed, have gathered to a head in his Chriſt, all things; both thoſe who now were, by having

having this revelation, gathered in heaven, and all the things which are in earth, through all places and times, to the end of the world. This I take to be the trueſt coherence, both becauſe gathering to a head in Chriſt, is the effect to which God doth deſtinate this gracious purpoſe of opening the Goſpell, and alſo for that this pupoſe of opening the Goſpell, outwardly and inwardly, ,or at leaſt inwardly, is extended to every one, through all ages of the world, who is to be united, as a member, to Chriſt the head: ſo that no more, nor fewer have beene, are or ſhall be gathered, then thoſe whom God did purpoſe to teach in every generation. Laſtly, the words fit no ſenſe but this, which to ſhew we muſt ſearch a little the meaning of them.

Firſt, touching the time. Secondly, the thing to be done in time. In the time two things muſt be opend; firſt, what is meant by (*diſpenſation*;) ſecondly by *fulneſſe of times*. *Diſpenſation*, is a word taken from Stewards, and ſuch as have the keeping of things in common, & are to diſtribute them as they ſee fit, for ſingular perſons end occaſions: To diſpenſe then, is to diſtribute that I have in common, as is fitting in wiſedome, to perſons and occaſions in particular. 1.

Now the diſpenſation of times, is but by a Meton. of the fulneſſe of times wiſely diſpenſed.

The fulneſſe of times indefinitely, univerſally, noting the conſummation of all thoſe ſeaſons ſucceſcively, which God had appointed for the gathering of his children.

In the thing to be done, marke the Action, that *God might gather to a head in Chriſt*; that is the force of the word. Secondly, marke the Object of this action, *all things*; that is, all perſons, who in Gods counſell belonged, as members making that body where of Chriſt is head. Thirdly; Note the point as it were in which all are to be gathered into one, or united in Chriſt, *in him*: Having propounded the object, he doth explaine them by a diſtribution taken from the place; all things which now are in heaven with Chriſt, glorioufly conjoyned to him; and all who are in all places, and all times, to be gathered to Chriſt in the earth. The ſumme of them is thus much. 2.

God I told you did open to vs the Goſpell of ſaluation, which thing he did according to that his gracious pleaſure, wherby it pleaſed him to open it to all his choſen, which he purpoſed freely within himſelfe, that thus by opening his will he might in the conſummation of all thoſe ſeaſons, which his wiſedome hath diſpenſed, that he might (I ſay) *have gathered as it were to a head, all thmgs in Chriſt, both thoſe members who had in their times this Miſtery revealed to them, and are now glorioufly united to him in the heavens: and all thoſe who by meanes of this revelation, ſhall in all places and through times, to the end of the world, be gathered upon earth, as it were to head in him.*

Thus we have to my conceit the moſt probable connexion and meaning

of theſe words; wee have ſeene the parts alſo into which they may be divided: Now it remaineth that we come to the inſtructions. Firſt, when he ſaith, that in the fulneſſe of times which God hath diſpenſed, God wil doe thus and thus; obſerve hence, that God hath ſet ſeaſons wherin hee will accompliſh all his purpoſed will, *Eccleſ.* 3. Hee bringeth out every thing beautifull in the ſeaſon of it. As he bringeth things naturall, the Spring, Summer, Autumne, Winter, every thing in ſeaſon, ſo in all the workes he will doe about his children, whether it be the puniſhing of wickednеſſe for their ſake, the delivering his children from evils, the giving them benefits, he wil bring them all forth in the fit appointed ſeaſons. The *Canaanite*, when his iniquity is full and ripe, ſhall be viſited; *Iſrael*, when 430 yeares expired, ſhall be delivered, *Exod.* 12 41. When the 70. yeares are expired, *Dan.* 9 Chriſt in the fulneſſe of time, ſhall be exhibited: It cannot be, but that God ſhould both appoint times for every purpoſe, and execute in them the thing that he hath purpoſed; To deſigne times is his prerogative; as a Maſter of a family hath this power, to ſet all times which he will have this or that buſineſſe taken in hand, ſo *Acts* 1.7. Secondly, Such is his wiſdome, that he only knoweth how to appoint the fitteſt ſeaſons for all his workes: as the husbandman, it is his wiſedome or askill in husbandry, which maketh him know the fitteſt ſeaſons for Earing, Sowing, Setting, Grafting, and ſuch like buſineſſes. Now looke as mans fidelity doth binde him, if he hath ſaid he wil doe this or that, at ſuch a time to make his word good, and doe it accordingly: So Gods fidelity doth ſo binde him, that he will not but moſt faithfully execute all that good he hath purpoſed to us in the ſeaſons which with himſelfe hee hath diſpenſed thereunto.

Doct. 1.

Vſe 1. The Vſe is, firſt to reprove our weakeneſſe, who thinke God often to delay: No, God is not ſlacke, as men count ſlackneſſe; he doth but waite his fit opportunities, which his wiſedome hath prefixed. If the husbandman do not reape at Midſommer, he is not ſaid to delay reaping, becauſe it is not time to reape then: So God, who doth never ſtay but till the fit time come may not be ſaid to delay: To our ſenſe it ſeemeth otherwiſe, but wee muſt learne to iudge righteous iudgement. How long it is fit for me to purge, and when I muſt have reſtoratives given mee, this the Phyſitian muſt preſcribe.

Vſe 2. Secondly; We muſt learne to waite on God: It is not fit we ſhould teach him his time, make him be at our call, dance attendance at our wils. Superiours would take it in great ſnuffe, that their inferiours ſhould offer them this meaſure. Againe, wee would not now in Winter haue Midſommer weather, for it would not be kindely. Thus in the winter-ſeaſons of any tryall, wee ſhould not wiſh the ſunſhine of this or that bleſſing, before our God doth ſee it may be ſeaſonably beſtowed, remembring that the man who beleeveth, muſt not make any prepoſterous haſt.

Doct. 2. Obſerve ſecondly, that hee ſaith the gracious purpoſe of opening the Goſpell

Gospell, is, that wee might be gathered. Observe, That God by opening to us the Gospell, doth bring us to his Christ, *Chap.* 4. He giveth a Pastor & Teacher, who may outwardly reveale these things; that he may gather his Saints, knitting them to their head, and one with another so he gave the Priest, Levite, and Prophet to this end. *How often*, saith Christ, *would I have gathered thee, as a hen doth her chickens under her wing? and you would not.* Looke as the newes of a gracious Prince calleth together subiects who were fled under tyranny hither and thither: So the opening to us of this our King and Saviour, who must save us from sinne; this doth make us flye home to him, as Pigeons use to their owne lockers. For the beter understanding of this point. First, we must know that by nature we are many wayes dispersed and severed. Secondly, the order in which we come to be gathered.

For the first, wee are disioyned from God our father; the prodigall is the type of us, who was now wandred from his fathers house, and would needes be at his owne hand: By nature all are without God. Secondly, we are scattered from Christ, like Sheepe in the valleyes of death, running after the Wolfe, and leaving the Shepheard of our soules. Thirdly, we are divided one from another; a man being by nature a Wolfe to a man, his feete being swift to shed bloud, further then God restraineth. 1.

Now for the order in which wee are gathered. First, the opening of the Gospell doth gather us into one faith. Secondly, by faith as a spirituall sinew or Nerve, it doth unite us with Christ, making us to become one person with him, as man and wife, in Law, make one person. Thirdly, It doth thus unite us with God as a woman marrying a mans naturall sonne, becommeth upon it daughter in law to him, with whose sonne shee is one by marriage: Yea, we are so much neerer to God, by how much God and Christ are more neerely united, then any naturall sonne can be with his naturall Parent, who cannot have the selfe same singular being his father hath, but one in kinde like unto him, and derived from him. Fourthly; wee by beeing gathered to Christ, are gathered to the whole body of Christ, to al who exist under him, by a kinde of pure subordination, as Angels are spirituall generation from him, as it is in all redemed by him, *the Angels becomming ministring spirits for our good*, and wee most strictly knit with all both in heaven and earth, already in Christ; not onely that wee are under one head with them, but we are quickned with one spirit, and contained together, as the members of a naturall body, are both contained and quickned by one soule. Nay, wee are gathered to all, who in Gods predestination belong to Christ: As one borne of this or that man, not onely linked with those brethren he hath in present, but hath a respect of consanguinitie, to all that may be begotten of him, so it is with us; from what time Christ hath brought us, by a supernaturall nativitie, to be borne of him, we have a respect of meere conjunction to all, who 2.

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are in time to be brought to faith by him. Who can unfold the ſociety which the Goſpell revealed cauſeth?

Vſe 1. The Vſe is, firſt to move us, that we would conſider of Gods gracious purpoſe, according to which he revealeth the doctrine of his Sonne to us. What doe we it for, but to bring you to Chriſt? Even as a friend, which goeth betweene his lover and his love, ſo Chriſt ſendeth us with that his minde, that we might winne you to him. It were happineſſe for a poore woman to be contracted to a man vertuous, wealthy, honourable; but what ſhall be thy happineſſe, when thou ſhalt by an unfained faith, have got thy ſelfe contracted unto Chriſt? refuſe not wiſdome ſending forth her maids; refuſe not God, ſending out his ſervants, and inviting you to come and partake in his Son Chriſt, and all his benefits, to forgiveneſſe of ſins, & ſalvation of your ſoules, leaſt you by deſpiſing his grace, moſt highly provoke his indignation.

Prov. 9
Mat. 22.

Vſe 2. We ſee the vaine ſlander of the world; who ſay, the Goſpell marreth all fellowſhip: Indeede it doth breake ſometime good fellowship, falſely ſo called; but it breedeth & holdeth together all fellowſhip that is good indeede; It bringeth us to have fellowſhip with Chriſt the mediatour, with God, with Angels, with ſpirits of juſt men departed, with the predeſtinate ones, whoſe names are written in heaven, with all in earth, who are beleeving members in Chriſt: It breaketh company, by reaſon of mens corruption, which maketh them, they had rather live thrals of Sathan, in their ignorance, & luſts, & cuſtomes of ignorance, then ſuffer themſelves, yeelding obedience, to be gathered to Chriſt.

Doct. 3. Obſerve thirdly from hence, that this pleaſure of opening the Goſpell, was propoſed for gathering all things to Chriſt their head. Obſerve, that whoſoever have beene, are, or ſhall be gathered to Chriſt, they are brought to this by opening the Goſpell. God did purpoſe this grace of opening the Goſpell, not for our ſake onely, who are from Chriſt to the end of the world, to be brought to him, but for their ſakes who were then in heaven when *Paul* did write theſe words in hand. There is but one eternall Goſpel; never was there other name made knowne in which men might be ſaved, then the name of *Ieſus Chriſt yeſter day to day, & for ever*, the onely way of ſalvation. *Abraham* ſaw the day of Chriſt, & rejoyced; yea, from *Abell* downeward, it was by faith on that promiſed ſeede, that they were accepted. What is the whole redeemed Church? a number called forth by God out of the world, to partake in forgiveneſſe of ſinne, & life eternall through Chriſt. When the whole Church is a multitude of ſuch as are called; & Gods call is nothing but the inward and outward, or at leaſt the inward opening of the Goſpell, to ſuch whom he hath predeſtinated to ſalvation: It cannot be but that every one who is of, or belongeth to the Church, muſt have this wiſedome of God opened to him.

Gal. 1.

Vſe 1. It is to be obſerved, not onely againſt thoſe old heretickes, but many deluded

deluded ſoules in our times, who are of minde, that if they follow their conſcience, and live orderly in any kinde of beliefe, it will ſerve their turne: But he that followeth ſuch a blinde conſcience, will finde our Saviours ſpeech true; *if the blinde, leade the blinde, both will come into the ditch*; his conſcience and he will both perish, if he learne not this way of faith and obedience to the Goſpell of Chriſt. *Vſe. 2.*

Againe, it muſt teach us to come under this ordinance of God, revealing his truth; for this is that great dragge, which taketh all ſuch good fiſh, ſuch perſons as belong to the kindome of heaven.

In Chriſt, even in him.] Obſerve, who it is in whom we are gathered together, as fellow members each with other. We are fitly ſaid to be gathered in Chriſt together, both becauſe he hath abolished the enmitie twixt God and us, and ſo removed that which did diſperſe us. 2. Hee doth call us, and effectually draw us home in his time; even as Shepheards doe their flockes, which are now ſcattered: *When I am lifted up, I will draw all*; *How often would I have gathered you*? 3 *In him*; as in the ſame point we are all of us one: Even as all the families of the earth, in regard of *Adam* their firſt parent, the common roote and ſtocke of all man kinde, they are all but one; Or as the Subiects of England, Scotland, Ireland, are in our King united, and all made one body politicke, ſo it is with the members of Chriſt in heaven and earth; now being gathered under Chriſt their head, they muſt needes be gathered one to another, as fellow members in one and the ſelfe ſame body, *Rom.* 12. There beeing not onely a bond from Chriſt to us, even the bond of his ſpirit, and from us to Chriſt, even our faith, but a bond of love, the bond of perfection, which doth hold us one with another. *Doct. 4.*

Let us then to preſerve our union, walke with Chriſt, and keepe by him: Even as it is in drawing a circle with compaſſe and lines. from the circumference to the Center, ſo it is with us; the more they come neere the Center, the more they unite, till they come to the ſame point; the furher they goe from the Center in which they are united, the more they runne out one from the other: ſo when we keepe to Chriſt, the neerer we come to him, the more we unite; but when we runne forth into our owne luſts and private faction, then we are one diſioyned from the other. *Vſe 1.*

Againe, we muſt, ſeeing in Chriſt our head wee are ioyned, as members of one and the ſame body; therefore we muſt be ſo affected each to other, as we ſee members are: They envie not another, the foote enuieth not the eye, they communicate each with with other; the Mouth taketh meate, the Stomacke digeſteth, the Liuer maketh bloud, the Eye ſeeth, the hand handleth, all for the good of the whole, they will not revenge themſelves: if going haſtily one foote ſtrike the other leg or foote, it will not ſtrike againe; they ſo beare the burthen one of another, that their affection each to other is not diminiſhed; as if the head ake, the body will not carry it, and knocke it here or there, but beareth the infirmitie, doing it the eaſe it may; *Vſe 2.*

yea, being well affected to it, no lesse then before; Now that God, who is love it selfe, teacheth us these things.

Doct. 5. From this that he saith, *All the things which are in heaven, or in earth.*] Observe, That there is no place, in which are any members belonging to Christ, but either in heaven or in earth. Thus, *Colos* 1. the Apostle did not know any belonging to reconciliation, wrought by the bloud of Christ, but they were either in heaven or earth: The Scripture doth not know but two kindes of men; some unbeleeving, passed from death to life, some unbeleeving, over whom wrath abideth; though some have greater faith and sanctification, it mattereth not, degree changeth not the kinde; a childe is a man, no lesse then a man for the kinde of him: It acknowledgeth not but two states; some as Pilgrimes here, Wrastlers, Souldiers, runners of the race; some as at home, having received the crowne, the garland of victory: So it acknowledgeth but two Times, the one in this life of labour, which endeth in death, *Eccles.* the other of rest, after this life ended; *Blessed are they that die in the Lord, they rest from their labour*: In like manner two Places belonging to all faithfull Souldiers; The one is earth, in which they are for time of their warfare: The other is heaven, where they rest, receiving the crowne, which belongeth to them: Even as those material stones were either hewing and polishing in the mountaine, or transported and laid in the Temple: so it is with us; either we are squaring and fitting here, or else we are by glorious coniunction, laid on Christ the corner Stone in the heavens. But some who wil grant, that when *Paul* did write these words, which was many yeares after Christs Ascention, that then all were in heaven; but they will not yeelde that soules were there from the begining, but onely sithence Christ his entring thither. For answere, I say, that the contrary doth seeme cleare to me; for they were taken to glory and saved as we; now such as are taken to glory, are taken to heaven, for the Scripture knoweth no place in which God doth ordinarily display his glory, but in heaven Againe, they were received into everlasting tabernacles *Luk.* 16. Now if the godly at the instant departed, were bestowed in any place but heaven, they then did goe to mansions, which they were to leave within a yeare or two, even then when Christ was to ascend; they whose Pilgrimage and sojourning ceased with this life, they could not but be in their Countrey at home, after this life. Heaven is the Countrey of Saints; *O our Father which art in heaven: Vbi Pater ibi Patria.* Those who walked as strangers here in earth, because they looked for a heavenly Ierusalem, a Citie whose maker was God, they leaving this earth were translated thither, neither was there any thing to hinder it: Not their sinnes; for they which could not hinder them from sanctification, fitting them for heaven, could not hinder them from heaven Not want of faith, who now hath that faith which *Abraham* & many of them had? No want of efficacie in Christ, *he was yesterday, to day, and for ever*; his death was effectuall to cause them to finde pardon of sin, and the

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spirit of sanctification; Not any priviledge of Christ; for not simply to ascend into heaven in soule, was Christs prerogative, but to ascend soule and body, as heire of all things, and the author of salvation to all that obey him. Finally, the translating of *Enoch*, *Moses*, and *Elias*, seeme to figure out no other thing; wherefore, though *David* be said not to have ascended into heaven, *Act.* 2. it is spoken in respect onely that he was not raised in body, and gone into heaven body and soule, as the heire of all things, and person who was to sit at Gods right hand; and though *Heb.* 9. the way into heaven be said not to have been opened, and then to be new; the meaning is not, that none went this way, but onely to show that the way was not really entred by the true high Priest after the order of *Melchisedech*, as the repealing of Sacrifices did show that yet remission of sinnes was not obtained, that is really received of our surety, upon performance of that satisfaction undertaken, not that beleevers found not pardon of their sinnes, under the former testament. Againe, it is one thing for a way not to have beene traced at all, another not to have beene fully manifested; the latter was not under the old Testament. To conclude, though it be said, they receiued not the promises, say in their reall exhibition, and that they were not perfected without us, the meaning of which is not, that they were not taken to heaven, no more then to deny that they had not forgiveneſse, or the same spirit we have; but to teach that they had not before Christ that perfect state in heaven, which now we and they are presently possessed of: For they did expect in heaven their redeemer, on whom they had beleeved for forgivenesse of sinne and life: Even as soules now expect the resurrection of the body, the second apearance of Christ to judgement, in regard of which things they are not perfected. Now hence followed a want of much light and ioy, which on the sight of Christ, God man, entring the heavens, did redound unto them: as wee in heaven now have not the fulnes of joy which then wee shall have, when we see the accomplishment of the things we expect. While the Fathers doe set out this imperfection of their estate; the Papists have fancied their *Lymbus*, which never entred into their hearts.

The use of this doctrine is, first to confute such Academical doubting spirits, who will not say where they were, I meane the souls of the fathers before Christs ascension: Certainely, un esse wee will be as fruitfull in multiplying Heavens, as the Papist is in his Hells, wee must graunt them received into one onely receptacle of blessed perfected spirits.

Againe, it sheweth the vanity of the Popish Lymbus & Purgatorie: they are well seene in Hell who can tell you all the stories and chambers of it so exactly; the truth is, they are *Marcionites* in this point, who did hold that the fathers had refreshing and ease from paine, but not salvation; and the reward of them was not in heaven.

Vse 1. Secondly, wee see, to our comforts, whether wee shal be taken when this life is ended; this Tabernacle dissolved, wee shall have another; not made

with hands, in the heauen. *Aſk*, ſaith God to Chriſt, I *will give thee the Nations for thine inheritance.* What did Chriſt aske? Ioh. 17. *Father, where I am there let theſe be, that they may ſee the glory thou haſt given me;* The Theefe went from the croſſe to heaven, to Chriſts Kingdome, which was a ſhort one if it were in Lymbus, which was to be broken up within a few houres ſpace. This ſhould make us deſire to be diſſolved, ſeeing we ſhal preſently be with Chriſt in heaven: Should wee have waited for admittance into heaven, as long as for the reſurrection of our bodies, there were not that comfort; but to flye forthwith to thoſe bleſſed manſions, how willing ſhould it make us to depart? Who is it doth not willingly bid farewell to his ſmoaky Inne, when he knoweth that he ſhall come to his owne houſe, every way contentfull?

Thirdlie, ſeeing heaven muſt find us when we leave this earth, let us ſend our treaſure before us. This earth is but Gods Nurcery, in which God doth ſet his tender plants, not that they ſhould grow here ſtill, but that he may tranſplant them in his time, and ſet them in heavenly Paradiſe; where they ſhall abide for ever. Why then ſeeing our eternall manſion is there, what ſhould we treaſure here below? Men care not for furniſhing things they muſt leaue quickly, they ſend all before to the places wherein they meane for their times to make abode.

VERS. 11. *In whom alſo wee haue beene choſen to, or obtained, an inheritance.* Now he commeth to the third bleſſing, euen our Glorification. Having laide downe our Iuſtification, *verſe* 7. and our Vocation, *verſe* 8. 9. 10. he doth ſet downe this third before mentioned, in this 11. and 12. verſes. We are to marke 1. The benefit. 2. The foundation of it. 3. The end. The benefit hath reference to the 7. verſe, *In whom we have redemption*, in whom alſo wee have obteyned an inheritance; The old bookes reade it, *Wee are choſen*, the latter, *wee have obteyned an inheritance*: The word ſignifyeth, we have beene choſen, as it were by lot, to an inheritance. The ground ſhoweth us, firſt our predeſtination. Secondly, the author of it, by him who is deſcribed from the effect; in which wee are to marke, 1. The Action, who doth worke effectually. 2. The Object, all things. 3. The Manner, according to the counſell of his will: the end of this and all the other benefits following. The words being eaſie, wee will come to the inſtructions.

Doct. 1. Firſt, we ſee that being in Chriſt, wee finde not onely righteouſneſſe in him, but life everlaſting: God doth not ſet us free from ſin in Chriſt, that be your ſelves wee might by workes meritorious worke out ſalvation; but euen as ſinne cauſeth death, ſo his grace through Chriſt raigneth to life eternall. Now the order in which we receiue this inheritance, you may ſee, *Acts* 26. 18. *Rom.* 8. God enlightens their eyes, brings them to know & believe on Chriſt, that ſo they may receive in him, Firſt remiſſion of ſins; Secondly, Inheritance with the Saints: thoſe whom hee hath called, hee hath iuſtified; ſo thoſe whom he hath iuſtified hee hath glorified. Sinne is a wall of partition,

on, which muſt be beaten downe, before the light of grace and glory can ſhine unto us: Now ſinne being removed from us, who are with the naturall ſonne, what ſhould hinder but that wee ſhould be heyres, even ioyn-heyres with him? Being one with him, wee are the ſeede to whom was promiſed under Canaan, the inheritance of the world to come. The better to underſtand this matter of our inheritance, you muſt know what it is in generall. 2. In what order we come to receive it. That is an inheritance which I hold as the Sonne, or Allie; or as out of favour I am written the heyre of this or that man; ſo what ever we obtaine by our principall birth from Chriſt, that is our inheritance. That which we obtaine is twofold: Firſt, in this life wee receive the firſt fruits, the earneſt of the ſpirit, and all our bleſſings are given to us as part of a childs part. Wards while they are in their minority have ſome allowance from their inheritance; and Parents will prove their children with ſome leſſer ſtockes, to ſee how they will huſband them, before they give them the full eſtate they meane to leave them; ſo doth God.

Secondly, wee receive the fulneſſe in the life to come, which ſtandeth *Doct.* 2 partly in Prerogatives. Secondly, in the glory that ſhall be put upon our perſons. Thirdly in the things which ſhall be given us to poſſeſſe. Some inheritances, have prerogatives annexed, as to be Lord high Steward, Lord high Chamberlaine: ſo our inheritance hath this royalty annexed; Wee ſhall be Kings and Prieſts to God; we ſhall be Iudges of the world, and Angels with Chriſt, ſtanding by Chriſt, as Benchers and Aſſiſtants in place of judgement. Our glory reſpecteth ſoule or body; the ſoule ſhall be filled with the light of knowledge, even as the ayre upon the comming of the Sun to it, is rather light to appearance, then inlightned. 2. Our love ſhall as a flame riſe up to God. When the water which runneth in many channels is brought into one, it maketh a little Sea: When all our ſelfe-love of wife, children, earthly things, yea of ſinfull luſts, is turned all into the love of God, then doubtleſſe great and glorious ſhall be our love. 3. Our ioy breaking forth in praiſe, who is able to utter, when here it is unſpeakeable ſometime and glorious? The glory of the body ſhall be ſuch, that it ſhall ſhine as the Sunne in the firmament, both from the glory about it; & the glorious ſpirit within it, as a Lanterne ſhineth from the Candle within it: For the things we ſhall poſſeſſe, they are in a word all things the world to come, the new heavens, and the new earth; and the creature being a little thing, we ſhall poſſeſſe God himſelfe, in Chriſt, as our huſband and all ſufficient portion.

For the Vſe, firſt wee ſe, that heaven commeth to us freely, did we deſerve *Vſe.* it, and in effect pay for it, it were purchaſe, not inheritance; but it is not ſaid ſimply an inheritance, but ſuch an one as is aſſigned us by lot; for this word ſeemeth to reſpect that diviſion of Canaan to the twelve Tribes, whoſe ſeveral ſeates were by lot deſigned: Now if our inheritance commeth by lot, then it is not our owne induſtry, but the Divine diſpoſition, which worketh all in all in it.

2. This ſhould cauſe us to reioyce: O if men have ſmall things befall them in earth, their hearts are ſoone rayſed to reioyce in them; yea, in the vaine pleaſures of this life, how are the hearts of men filled with gladneſſe, who yet hang downe the head all *amort* while theſe things are piped? Ah alas there are too many who taſte their pottage, like *Eſau*, better then their birth-right. O let us be aſhamed, that in theſe outward toyes, which are but like the ſhaking of a childes rattle, that in theſe our hearts ſhould be tickled, and with the matter of their free-hold in heaven, ſhould not be mooved. This ſhould make us reioyce when wee are made heauy with divers temtations, 1 *Pet.* 1. ſo they did in thoſe Apoſtolick times; but the hidden light of this ſtarre, is not ſo diſcerned by us who live in this day of outward proſperity.

Vſe 3. This ſhould ſtirre us up to affect theſe things, and be deſirous of them, the creature groaneth in kinde, waiting when this our inheritance ſhall be given us. What dead births are we who lie in the wombe of the Church militant, never offering to breake forth into the heavenly liberty? Children are ſo affected to their earthly inheritances, that they ſometime practiſe againſt their owne parents, affecting over-timely poſſeſſion. Great purchaſers, if they make a purchaſe in the remoteſt parts, are not well till they have ſeene it; ſo ſhould we be affected toward our inheritance: Why hath God given us the firſt fruits? even as the Spies did bring to the Iſraelites ſome of the fruits of Canaan to make them long after it, and deſire to be poſſeſſed of ſo good a land, ſo doth the Lord give us, to the like end, the firſt fruits of the ſpirit, to make us deſire and long after the fulneſſe thereof.

Vſe. Finally, ſee the fear we are to walk with, upon this conſideration, *Hebr.* 12 The greater things we expect from any, the more muſt be our obſervancy toward them, & endevour in al things to pleaſe them.

Now followeth the ground of all theſe benefits in time; *having beene predeſtinate*: Which is deſcribed from the purpoſe going before, *having beene predeſtinate, according to his purpoſe*: Which purpoſe is argued from the author of it, who is not named, but deſcribed: in the deſcription three things are to be noted; Firſt, his action or working; who worketh: Secondly, the obiect; all things: Thirdly, the manner; after the counſell of his will.

To ſpeake a word of *Predeſtination* according to purpoſe, which is heere made the ground of all the former, and ſo to come to this deſcription, in which we muſt dwell with more diligent conſideration for the unfolding of it.

For *Predeſtination* ſee above. But it may be aſked what is this purpoſe, according to which we are ſaid heere to be predeſtinate. Wee read of ſome purpoſed & ordained to the obtaining of life, *Acts* 13, 1. *Theſ.* 5. Now Gods purpoſe and ordinance touching the end, doth ſeeme to follow upon Gods election: for when we have a will to do any thing, there followeth upon this, in the minde, a ſetled purpoſe to effect it; ſo when God hath loved

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some to life, there commeth to bee as it were in God a setled purpose of bringing, some to life, which once setled, all things come to be predestinated, for performance of it: and *Rom.* 9. this may be grounded, when he saith, that *the purpose of God, which is according to election, might bo sure*: Wherefore I deeme foreknowledge by which God now about to choose, knoweth whom he will choose; election by which he setteth his love to life on some before others; purpose setled of bringing some to life before others: these belong all to the same benefit. *viz.* Election: Foreknowledge as that which goeth before; for God doth not blindly choose he knoweth not whom: purpose following it, as a shadow doth the body, and therefore where the one is named, the other by discourse are to be understood: Hee hath purposed us to attaine life through Christ, he hath chosē us to attaine life. as *Rom* 8. *Those whom he did foreknow himselfe to choose and purpose unto life, those hee predestinated*: And thus you see why it is said predestinate, according to purpose. But note heere by what method the Apostle doth gather themselves to have beene predestinated, even *a posteriori*; from this that they were now called, iustified, that they had received an inheritance by faith, he gathereth that they had beene predestinate. Observe then.

Doct. What is the way to find our selves to have been predestinate before all worlds, even to finde that we are called, justified, sanctified: We must go up by these stayres, or wee cannot come to the height of Gods counsel. Looke as by the counterpane of a Lease or Wil, we know what is in the original will, which it may be is kept a hundred miles from us: so by these things written in our hearts in Gods time, we may know and reade what things it pleased him from everlasting to purpose towards us: But in this point we have before beene large.

To come to the description of the author of this purpose, according to which wee were predestinate: the parts to be marked in it have bin mentioned; Let us first then consider of the meaning of the words. Secondly of the scope, for which they are brought in. Thirdly, of the doctrines to be marked in them.

First, this word [*worketh*,] doth signifie such a working, which hath efficacie to the bringing forth the being of that which it worketh.

All things] Goeth out whatsoever things are, whether good or evill.

Counsell] Noteth sometime the facultie of wisdome, which giveth advise touching things to be done, & meanes of doing them: And thus, according as the nature of the thing hath it selfe to him who giveth advise, is sometime present & ready, somtime needing deliberation, but deliberation so farre as it is grounded in imperfection of knowledge, & argueth doubtfulnesse, cannot be ascribed, but onely so farre as it signifieth the maturity and ripenesse of counsell. Secondly, counsel signifieth not the faculty, but the effect, wise advise given in any case from that facultie of wisedome which giveth counsell.

sell, Thus we understand when we say; What counsell did such a one give you? Now thus it is heere taken for that wise order of things, and meanes, which Gods wisedome suggested. Lastly, why it is calleſt counsell of his will. First, because it is propounded to his will; secondly, it is accepted of by his will: The meaing is, we obtaine all these blessings before named, hauing beene predestinated according to that gracious purpose of God towards us, whose working bringeth about all things, according to that wise order which his counsell did propound, and his will for the liberty of it did freely accept.

Now the scope of this description tendeth hither, to prove that we attaine the benefits before named, hauing beene predestinated by Gods counsell (for predestination is an act of Gods counsel, as I have said before) therunto; he proveth this particular, by this generall; He who worketh all things after the counsel of his will, he doth worke these benefits in us, his counsell having predestinated us to them; But God worketh all things, &c. These are friuolous exceptions, that God speaketh onely of the things before, which he doth out of his gracious pleasure: for this were an impertinent superfluitie, to say that God had wrought us these benefits, when his counsell had predestinated us, who doth worke these benefits according to his counsell; He hath wrought them in us according to his counsell, who doth worke them according to his counsell.

Secondly, whatsoever things are according to Gods counsell, those he is said to worke; for these last words may as well determine the subiect, as show the manner of his working.

Thirdly, what reason is it to say, hee worketh these things after counsell? as if all the workes of God were not alike after counsell.

Lastly, to say he speaketh of things he doth out of gracious pleasure, is in their sense, who except frivolous: for he saith not, the counsell of his εὐδοκία but of his θελημα Beside that, the Scripture doth attribute those things, which as iudgements God doth execute in reprobates to Gods εὐδοκία, meere free pleasure *Mat.* 11.25. & 13.11. *Thou hast hidden these things from the wise, even so, because it pleaseth thee.* Now to the Doctrines.

Doct. 1. First we see, that every thing which commeth about, is Gods effectuall working: *Of him, by him, and for him, are all things, Rom* 11. *ult.* 1 *Cor.* 8. 6. Things are of two sorts, good, or evill; good things are naturall, or supernatural, such as are wrought in Christ: Now all these the Lords efficacie is in making them, yea of nothing: Though man must have some matter to worke on, God can give being, and call the things that are not, making them stand, out as if they were. Secondly, his worke is in sustaining them; Hee doth not leave these things, as a Carpenter his building, or Ship-wright his Ship, but still is with them sustaining them in the being, received from him. That which hath not heate of it selfe, but is made hot as water (with fire, it dependeth on fire to be kept in heate, and no longer then fire is under it,

it, it will not keepe hot: So these things, not having being of themselues, depend on him for their continuall sustentation, who did first give them their being. Thirdly, Gods action is in them, governing them to that end for which he did make them; Things depending on another are governed by that on which they depend. Beside, our servants depend on us, to be governed by us; what are al the creatures, but so many things ministring to him who is the Lord of hosts? Not to speak that the same wisdome which teacheth us to get any thing, for this or that purpose, doth teach us likewise when now we have it, to govern and apply it to that purpose: So Gods wisdome, which made al things to an end, must needs govern and use them to that end: There is no question in these things. For that any thing should beget a thing like in kind to its self, it is not strang; & that any workman should work any thing like himself, is no wonder; The difficultie is in evil things: Evil is either of punishment, or sin; Now God is by himself an authour of the first; See, *Am.* 3.6. *Is there evil in the citie, which I work not? Out of the mouth of the Lord cometh evill and good. Lam.* 3.38. For punishment, though it be evill to his sense who suffereth under it, yet it is good in it self, when now it is deserved; as to execute a man is evill to him who suffereth, good in the judge who cutteth off a hurtfull member for the good of the publick. Evill of sin, is either of the first sin, or the sins ensuing. Now these, to speak in generall, neither of them are without Gods effectuall permission: They who so are in Gods power, that they cannot sin without his suffrance, his permission is effectuall to the being of sinne from them, that is necessary to this, that they should actually commit that they are inclined to commit. Now thus it is with God, for he doth effectually work somethings by himself without others, as the creation of all these things; some things in and with others, working as instruments under him and with him; thus he worketh all the works of grace: some things by permitting others, and that when he could hinder them; thus his efficacie reacheth to the being of sin, and this is most just in God; for though evill is not good, yet it is good that there should be evill: God who bringeth light out of darknesse, being able to do good of evill; and it is just in him to permit, where he is not bound to hinder.

Seeing then Gods effectuall work is in every thing; let us labour to behold his work, and to praise him in it: It is the workmans glory to have his Art discerned. Look on the foulest thing that ever was committed, look at Gods work in it, it is most holy, as that killing the Lord of life, *Acts* 4.21. That look as it is in those double two faced pictures, look at them on one side you see monsters, on the other beautifull persons; So it is in these wicked works, the same that man worketh sinfully, God worketh most holily. *Vse* 1. *They work* idem, *but not* ad idem.

This is our comfort, that nothing can be in which our heavenly fathers hand worketh not: Earthly parents, though provident, may have their children meet with many casualties, which they do not intend before, but help when now they see them brought about; but nothing can be in which *Vse* 2.

our fathers hand must have a chief stroak before it can come to passe. This must quiet us, even for times to come, our security [illegible] for whatsoever is befallen us, we must sustain [illegible] even from hence, the effectuall working of our God is [illegible] we must hence, I say, sustain our selves from being swallowed up of grief; we must not prevent hereby due grieving, and humbling our selves under the hand of God. Hold this for ever, that nothing can fall out to us, in which is not the effectuall working of our heavenly Father. We cannot solidly fear God, if evill may befall us with which he is not willing, in which he hath no hand. We cannot have that patience in our evils, nor that comfortable securitie for times to come. Neither let any excuse his wickednesse hence, for Gods work doth leave a man liberty to be a cause, by counsell, of this or that he doth: so that thou doest go against Gods will advisedly, when he worketh his will in thee: And if a man do execute one maliciously, his murther is not excused, because the judge by him doth take away the life of the same man most justly.

Doct. 2. Secondly observe: That what God worketh or willeth, he doth it with counsell: though his will be most just, yet we must not conceive of it, as moving meerely from it self, without any thing to direct. *With him is counsell, with him is understanding; Iob* 12, 13. and *Esay* 46. 10. *My counell*, saith the Lord, *shall stand*. Even as the foot of the body hath an eye bodily to direct the moving of it: and as the reasonable will of man hath a light of wisdome to go before it: so would God have us conceive in himself, that the light of advised wisdome is with him, in whatsoever he willeth or worketh. This is to be marked; first, that we may see how all things befalling us are good; for the Lord bringing them about according to his counsell, they seem good to his wisdome: Now wisdome judgeth nothing good, but as it is fit to some good end; now that which is fit for some good end, that cannot but be good.

Vse 1. Wherefore let us correct our thoughts: In many things we suffer, we think other courses would do better. What is this, but to say, this befalleth us not with so good advise? What but to teach God wisdome, that judgeth the highest things. Let us deny our own wisdome, and give glory to God, acknowledging that there is wiser counsell in every thing we suffer, then we can attain.

Vse 2. This may rebuke rash indeliberate and self-wild persons: Some if a thing come into the head, turn them forthwith to it, as busily as if they would go nine wayes at once: Some again, are so self-conceited, that their will must stand, as if it were a Law. O it is a signe of small wisdome to be so strong willed, *Prov.* 12. 14. *He that heareth counsell is wise*. It is good to look before we leap, and to remember that two eyes see more then one. *Solomon*, the wisest for politick wisdome, hath his sage counsellers, whose advise while *Rehoboam* followed not, he did lose ten parts of his kingdome: It is in our little personall common-wealths, as in those wide ones; *Where counsell failes all goes to ruin, Prov.* 11. 24.

Counsell

Counsell of his will.) That is, which his will propounded to it, did freely accept. Obserue hence, that what God willeth once, that he effectually worketh, see *Psal.* 115. *Our God is in heaven, and doth whatsoever he willeth: Who hath resused his will?* so *Isa.* 46. 10. We see in beasts that they have an appetite to that they move after; in men that which they will, that they put out their power to effect, so it is in God, if he will any thing; he doth work it effectually. That is a frivolous distinction of an effectuall, and an ineffectuall will in God, which standeth neither with truth of Scripture, as in this place; nor with the blessednesse of God; nor with the nature of things: all that shewed him which his will accepteth, he doth effectally work it. Against blessednes of God; for might God will a thing and not have it, he were not fully blessed, when to have every good will, is more blessed then to want it. Against nature of things, for every thing which will and ability worketh; if God Almighty have will to any thing, the thing must needs follow. Where there is full power to work any thing, applied to the working of it, the thing wrought must needs follow. *Doct.* 34

Heer some distinguish and say, that in things which God will do, his power doth work them effectually; but the things which God would have on condition from us, those his power doth not work: An old Pelagian conceit. Would not God have us walk in his commandments, and hath he not said, that he will put his spirit in us, and make us walk in them? *S. Austin* learned that God did promise to work mightily those things he requireth from us. If to have the conditionall will be more happy then to want it, then God who hath power to work the condition in us, will not want it: Not to say that this conditionall will is absurdly imagined in God, he must will the having a thing on condition which he will not work, and then it is impossible, unlesse the creature can do something good, which he will not do in him; or on condition which he will work, and then he worketh all he willeth; or on such a condition which he seeth the creature cannot perform, nor himself will not make him perform; and this were idle and frivolous.

The use is, First for our comfort: while we know that all that good which God hath willed to us, he will work it for us; faith, repentance, perseverance in his fear, sanctification and salvation; His will is, we should be raised up at the last day, all these he will effectually work for us. Did our good depend upon our own wills, as things exempted from subjection to his power, all our comfort were at an end: If the preserving me from evill, and bestowing on me good, depend not entirely for principall efficacy on God, farewell all religion. *Vse* 1.

We see them confuted that make Gods will tend mans, and work accordingly as that inclineth; which is to set the cart before the horse, to make the supream governes come after the hand-maid. We cannot go to the next town, but we must say, *if God will*, saith *Iames*. God can have nothing with *Vse* 2.

man, no faith, no converſion, but if man will, and that not as comming to him in obedience, but as able to croſſe him, and reſiſt his pleaſure. *Ob.* He doth ſtill work after the counſell of his will, ſeeing it pleaſed him to yeeld ſo to the liberty of his creature. *Reſp.* When learn they that God hath ſuſpended his omnipotency, and put the ſtaff out of his hand? The Scripture telleth us, that *God hath the hearts of kings, to carry them as he will*, that the power that raiſed Chriſt, worketh faith in us. Secondly, I ſay, that did God look to the will of another, as the rule of that he will work, he could not be ſaid to work after the counſell of his will, though he might be ſaid to work willing: as it is with ſervants and ſubjects, who look to the wills of others for their direction of others, to whom they are in power inferiour.

Laſtly, let us, ſeeing all things are according to his will, yeeld him obedience in all things: It is fit children or ſervants ſhould be ſubject to the will of parents and maſters; how much more for us to ſubject our ſelves to his will, which is ever guided with unſearchable wiſdome?

Having thus admoniſhed what I deem fit to be ſpoken more generally, as fitting to popular inſtruction, before I paſſe this place, I think it good to deliver my judgement touching that queſtion.

Queſt. Whether *Adams* voluntary fall, was preordained, and in ſome ſort willed by God, yea, or no? Or whether God did onely foreſee it, and decree to ſuffer it, not willing, or intending, that it ſhould fall out, though he ſaw how he could work good out of it.

I will firſt ſet down the arguments on both ſides.

Secondly, lay down concluſions opening the truth.

Thirdly, anſwer the arguments propounded to the contrary. Thoſe who defend the latter, reaſon thus.

1. *That which maketh God cruell, and more cruell then Tygres themſelves, and unjuſt, is not to be granted: But to make him will the undeſerved fall and ruine of his creatures, doth make him ſo.*
2. *That which maketh God will an occaſion of ſhewing his own wrath, is foolishly aſcribed to God, no wiſe man will make work for himſelf to be angry at.*
3. *That which fighteth with the end of God in creating man, that is not to be aſcribed to God. But to will the fall of his creatures, fighteth with his end he propounded, namely, that by ſerving him, they might live happy everlaſtingly.*
4. *That which ſtandeth not with Gods truth in his word is not to be granted. But that to ſay he did will and determine the fall, ſtandeth not with his truth. His word ſaith,* I would have thee come to life, and perſevere in obeying me: *this ſaith, I will not have thee come to life, nor continue in obeying,* Ergo, *it maketh God to have deceived man.*
5. *That which maketh God will the taking away of ſome guilt, by which Adam ſhould have been enabled to have obeyed, or to withdraw ſome grace; and*

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ſo forſaken him, before he had ſinned, that is not to be granted. But to make God will and decree that his creature ſhall fall, doth inferre the ſubſtraction of ſome Grace and ſufficient abilities to keep the Law, and that while Adam *yet had not offended:* Ergo *it is not to be granted.*

6. *That which God willeth, that he worketh, and is authour of: But the fall you ſay he willeth:* Ergo.

7. *He who gave ſtrength enough to have avoided ſin, did forbid it in pain of death, he is not willing that ſin ſhould be: But God did ſo.*

8. *That which maketh God will that which hath diſagreement with his nature, is not to be yeelded: But to will ſin, is to will a depravation of his image, diſagreeing with his nature:* Ergo.

9. *That which taketh away mans liberty in ſinning, maketh his ſin no ſin, and is not to be granted: Gods ordeyning that man ſhould fall doth ſo:* Ergo.

10. *He that puniſheth ſinne, is not the authour of ſinne: God doth puniſh it:* Ergo.

11. *He who doth give his ſon to death for the abolishing of ſin, he doth not will that it ſhould be: But God doth ſo:* Ergo.

12. *If God willed the being of ſins to ſome ends, then he hath need of ſin: But he hath not need of ſin.*

13. *That which maketh God will the being of ſin, that he may ſhow mercy in Chriſt, and ſhew mercy in Chriſt for the taking away of ſin; that maketh God run a fond circle. But this doth ſo.*

14. *He who cannot tempt to ſin, cannot will ſin: God cannot.* Ergo.

Now to prove that God did will, that through his permiſſion ſinne ſhould enter, or that he did will ſinne ſo farre forth as that it ſhould be, or the being of ſinne, (for theſe are one,) the Arguments following are uſed.

1. He who doth make his creature ſuch who may fall, and ſetteth him in ſuch circumſtances in which he doth ſee he will fall, and then permitteth him to himſelf, he doth will and ordain that his creature, through his mutability and freedome, ſhall fall: But God maketh him ſuch who may fall, and ſetteth him in ſuch circumſtances, in which he doth foreſee he will fall, and then leaveth him to fall; *Ergo.*

If any except God, doth make him ſuch as may fall, and ſet him in circumſtances in which he will fall; not that he intendeth his fall, but for his triall, I would ask why God knowing ſuch circumſtances, in which his creature might poſſibly have fallen, not actually falling, and ſo have proved him without falling, why he did chooſe to ſet him in ſuch, in which he did foreſee that he would fall certainly?

2. That about which an act of Gods will is occupied, that thing is willed: Gods permiſſion is an act of his will, and is occupied about ſin, the entring or being of it; *Ergo*, this is willed.

The firſt part is plain; as love, hatred, feare, cannot be about any thing, but the thing muſt be loved, feared, hated; ſo heere, neither doth man permit any thing, having power to withſtand it, but hee is willing with it. Now permiſſion is ſo an obiect of will, that it is likewiſe an act of will, converſant about that which it permitteth.

3. Hee who prohibiting any thing, nilleth it or willeth it ſhall not be, he permitting any thing willeth it ſhall be. But God doth ever nill that which he hindreth.

4. That which God ſo permitteth that he hath his end in permitting it, that he willeth; for what ever hath an end, that ſo farre forth is good: What ever in any degree is good, that ſo farre forth is a fit obiect of the divine will: But God permitting ſin, hath his end, why he will permit it, as all grant.

5. He who willeth the antecedent, on which another thing doth infallibly inſue, he doth will that which followeth alſo: As God cannot will the being of the Sunne, but he muſt will the illumination following it.

But God willeth to permit, on which infallibly followeth the ſinne permitted; otherwiſe God might permit, and the thing permitted not happen, which is abſurd to think; for then he might deliver a perſon up to ſin, and he not fall into the ſin into which he is delivered: For though the action of free-will come between Gods permiſſion, delivering up, and the ſinne to which we are delivered and permitted, yet God doth never permit, but that the creature will fall moſt infallibly to that which is permitted.

6. He who cannot but either will that ſinne ſhould be, or will that it ſhould not be, he hath willed that it ſhould be: But God muſt either will it, or nill it; *Ergo*. He whoſe omnipotencie is in the being of all things; he muſt will the being of all things: Gods omnipotencie is in the being of every thing: for looke as if his knowledge be not in every thing, he were not omniſcient; and look as if his preſence were not in every thing, he were not omnipreſent; ſo if his powerfull will work not in every thing, he is not omnipotent.

7. No defect of an inferiour inſtrument, can trouble the work of an all-knowing and Almighty artificer; For the inſtrument cannot do any thing, nor yet fail in any thing, without his ſufferance and knowledge: But a defect in an inſtrument, not intended and choſen by the artificer, doth diſturbe his work; Therefore *Adams* defection from Gods order, was not without the will and intention of God.

8. That which maketh Gods providence more imperfect toward man is not to be graunted: But to ſay, God letteth man fall into ſin without his will ordaining it before, doth ſo: For God doth not onely fore-

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know the evils which befall the baſeſt creatures, but he doth ordain the falling of them forth.

9. What ever Gods providence worketh to his will, is to have that bee to which his providence worketh; for providence is joyned with will, and of things willed: But Gods providence doth ſet the creature ſuch circumſtances in which it will ſin; doth keep back all effectuall hinderances which might hinder the creature from ſinning, doth intend the uſe of ſin fallen out, *Ergo*, Gods will was that his creature ſhould ſin.

10. That which taketh away the true ground of fearing God, ſolid truſting in him, patience in evill, is nor to be admitted: But the opinion that ſay, that evil may befal us, which God neither willeth nor intendeth, maketh us we can neither ſoundly feare, nor ſtay on God: for how can we fully feare and reſt on him, in whoſe hand it is not intirely to keepe us from all evill, or to bring about all that evill which may overtake us? Now to ſay that men had power to fall into ſin without Gods will or intention, doth affirm both theſe, *viz.* that it is out of Gods hand to preſerve us: For though he will, and intend our preſervation, yet we may fall into evill: And that evill may befall us, which God doth not will, nor effectually bring about. I need not ſhew what a ground of patience is taken away, when we cannot think that God had any will or intention in that which is befallen us.

11. He who may holily will and ordain to good ends and uſes after-ſins, he may ordain the firſt alſo, and will it as a mean which he can uſe to his glory: this is thus shewed: After-ſin as ſin, hath no leſſe diſproportion with Gods nature, nor can be no more approved by him, then the firſt: It muſt then onely be reſpects for which God may will an after-ſin, rather then the firſt; but if reſpects make ſin a fit object of his will, the firſt putteth on us as good reſpects as any other: For it was fit the firſt ſin ſhould be to teach the liberty, and withall infirmitie, of the creature, that he might take occaſion of unfolding his mercy and juſtice, that his admirable wiſdome, goodneſſe, and power might be manifeſted, while he did bring good out of ſuch evill. The aſſumption: But God moſt holily willeth and ordaineth after-ſins; As for example: the unjuſt crucifying of Chriſt, *Acts* 4. 28. *Acts* 2. 23. None are blind like ſuch as will not ſee: For to ſay that God would not that his Son ſhould be killed by the Ieſws procurement, and the hands of ſinners, but onely that God would have him delivered into their hands, to ſuffer what God would have him to indure, is but an eſcape of a turn-ſide brain, blinded with wilfulneſſe; for what is it but to ſay, God would not that his Son ſhould be killed by them, but given into their hands that he ſhould be killed by them? for it was death, even the death of his croſſe, yea, and that under the hands of ſinners, that God did lay upon him to ſuffer: Neither doth it help, to ſay, they were now refractory ſinners; for if ſin in one, now a wilfull ſinner,

ner, doth by reſpects it hath and uſes, become a fit obiect for Gods will to will and ordaine; then the ſinne of a creature defectible may be ordained alſo.

12. That in which is Gods counſell, in that is his will and worke; But Gods counſell, reacheth to the being of ſinne, otherwiſe ſinne ſhould fall out, God unadviſed. The propoſition is in the Text; His counſell is accepted by his will, and he doth worke effectually after ſome manner, that which his will alloweth, and counſell adviſeth.

13. That which is a truth, muſt needes have ſome former truth, a cauſe why it is true; and ſo there is no ſtay till we come to the firſt truth, cauſe of all trueth: But that ſinne is a truth, *Ergo*.

14. If there were but one fountaine of water, there could not be any water which were not thence deriued: So there where is but one fountaine of being, what ever is found to be, muſt needes thence take the originall, ſo far forth as it is exiſtent.

Having heard what chiefly is brought in one judgement and other, we will lay down theſe concluſions for way of anſwer, to thoſe Arguments which were firſt laid down, oppoſing the truth in this queſtion, as I take it.

Concluſion 1.

God cannot poſſibly ſin: He may work beſide his rule who may ſinne, Gods rule is his moſt juſt and wiſe will, which he cannot but work after, no more then he can deny his own nature; *Ergo*. he cannot ſin.

2 God cannot be author of ſin, in and with his creature, as he is of every good word and work; for that which the creature doth, God being the author and principall worker of it, God muſt inform the manner of it by his commandement, and work it in him by his ſpirit: But it is impoſſible for the creature to ſin in working after that which is commanded him of God, *Ergo*.

3. God cannot ſo far will ſin, as to approve it for good in it ſelf; it hath no proportion to his nature, ſuch as he cannot be authour of in the creature, nor yet the creature work while it keepeth communion with him. Wherefore God cannot allow it as good in it ſelf, though he hath liberty whether he will punish it thus or thus; according as he doth with freedome reward ſuch things which he cannot but approve as good, ſuch obedience to his law had his creature obeyed.

4. Though God cannot will it as good in it ſelf, nor approve it as good, yet he may will it ſo far forth that it ſhall be, as being able to work good out of it; God might have willed that none of theſe things ſhould have been, which had agreement with his nature, and *Ergo*, by proportion may will that ſuch things ſhal be, which diſagree in ſome ſort from his nature: For though theſe things are not good, the being of them is good to him who can uſe it to his glory. Gods efficacy, *Ergo*, reacheth not to the Eſſence, but to the being

ing and beinning of sinne, For though the will of man doth make sinne exist immediately, yet the wil of man could not do it, did not the wil of God give way by his permission. I see Theeves comming to robbe, and ready to enter at such a doore, I have power to shoote the boult and lock it, so that they could not enter; notwithstanding having company about me to take them at pleasure, I leave all, that they may freely enter and take some booty, that so I may come on them, apprehend them, and bring them to their deserved end; in such an example, though the unjust will of these men did immediately make this robbery exist, yet I do make it exist more principally then they, in as much as they could not have done it, had not I given way to them; yet how be it I am a cause why this robbery is committed in this place, and at this time, in which I could have withstood, yet am I no cause to them of committing it.

5. Sin, though it hath an outward disagreement, such as may be in a creature from the Creator; yet it hath no inward positive repugnancie or contrariancie to Gods nature, such as is twixt fire and water: Even as the good created, though it hath an outward agreement with, and resemblance to the creator, yet it hath no inward agreement, such as is twixt nourishment, and a thing nourished, for then should the divine nature inwardly in it selfe be better for the one, and worse for the being of the other, and so should necessarily will the one, and nill the other. Againe sinne, though as sinne, it hath an outward disagreement, and be evill in the nature of it, yet is it not absolutely evill to God as it is sin, but to the instrument sinning, in as much as God can make sin, as it is sin, serve to divers good uses. No wonder then wicked men can use Gods best things to evill.

Sinne, as sinne, God can turne to an occasion of his glory; for not permission, but the thing permitted, is it which God doth take occasion by, to give the promise of the *Mediator*; *He* can use sinne, as sinne, for a punishment, *Rom.* 1. 14. Because they did prouoke him by idolatry, he did punish them with giving them up to buggery: These latter sinnes were not punishments, in regard they deserved further punishment and condemnation then the former, yea, a further desertion of God; but in regard of committing these acts themselves: Had God by conversion prevented further desertion and condemnation in one of these idolaters, now come to masculine filthinesse, his idolatry even in this act once exercised, should have beene punished. The sinfull respect in this fact is more penall then desertion or punishment following after. God may use sin as sin, for exercising his children; The cup of suffering God reacheth us, is to be sinfully and injuriously handled, God would have Christ not onely die, but suffer being innocent, an unjust condemnation, yea, the sinfull manner of afflicting is heavier to Gods children, then the affliction it self. Beside that, in many of their exercises, it is not the act which doth or could afflict them, but the sin of the act; not speech from *Shemei*, but sinfull reviling speech was *Davids* exercise. Where-

fore being not abſolutely evill, but good to God in regard of the uſe of it he may ordaine and will it as good, or rather the good uſe of it.

6. Though Gods will and worke may be in ſinne, yet it is not alike in the ſinne which his creature in innocency may fall into, as it is in regard of that ſinne which he may fall into when now he is for ſtate ſinfull.

7. God may furniſh forth his creature, ſo that he may *per ſe*, and yet may *per accidens*, make defection, and hee may will that his creature ſhall ſin, being ſuffered to it ſelfe, by accident of it own liberty and vertibilitie.

8. Or having made his creature, ſo that when he will in ſuch and ſuch circumſtances take occcaſion and willingly and wittingly ſin; God may decree to ſet him in ſuch conditions in which he will ſinne, and leave him without putting any impediment, which in effect is to will that ſinne ſhall be by his permiſſion.

9 God may doe that which may directly bring a ſinner to commit ſinne, as he may ſmite him with blindnes in underſtanding, for as death bodily is a good ferne in the nature ſinful of things, though not good to a living perſon, ſo is this blindneſſe, pronity to ſin, hardneſſe of heart, good in themſelves, though not good to man, who should be conformable to the law, and free from them; good as inflected, not as contracted and received. Secondly; God may ſuſpend all actions which in any degree tend to hinder. Thirdly; God may provoke by occaſion of ſinning not onely ſet things, which he may take occaſion to pervert. The reaſon of all is, it were juſt with God to conſummate ſpirituall death upon his creature now ſinfull, and *Ergo*, much more lawfull to execute ſuch a degree as is inferiour.

Theſe concluſions premiſed, the Arguments uſed for defence of the negative part, may be more eaſily anſwered, then many of thoſe for the affirmative.

Argument 1.

To the firſt, it is denied that it is either cruelty or injuſtice in God to ordain that the creature ſhall fall through it own wilful defection, and ſo glorifie his juſtice in deſerved punishment: to conſtrain the creature and make it ſin unwillingly, and yet to determine to punish it, were to punish it without cauſe, as delighted with cruelty. Secondly, I anſwer, as much may be objected againſt their permiſſion: That which is cruelty and injuſtice, not befalling ſavage men, that is far from God; But to ſet his childe, never having offended him, in ſuch a taking, in which he doth ſee he will certainly make away himſelf, and not to hinder him when he might every way as wel do it, and that with ſpeaking a word, is cruelty and injuſtice, farre from ſavage men: Now all this, different Divines confeſſe of God. Firſt, that he did ſet him, being every way yet innocent, in ſuch circumſtances. Secondly, that he could have hindred him by ſuggeſting ſome thought effectuall to that end. Thirdly, that if God had thus hindred him, mans will should have been no leſſe free, and Gods primary purpoſe should have bin more

more promoted. Fourthly, that God determined, notwithſtanding all this, he would permit him fall: Revenging juſtice cannot be glorious but in juſt punishment; juſt punishment cannot be, where there is no juſt merit on the creatures parts; juſt merit there can be none, if the creature do not wittingly and wilfully ſin againſt God from the voluntary counſell of it, *Ergo*, as God will have the end, ſo he cannot will the creature ſhall ſin, otherwiſe then from the wilfull defectibility of it.

Argument 2.

To the ſecond I anſwer, denying the propoſition: God may will an occaſion of manifeſting his juſt wrath, or elſe he cannot will the demonſtration of his own perfections: but to ſay God cannot effect the ſhow of this or that perfection in himſelf, is over-harsh and unbeſeeming the power and wiſdome of the Almighty: He who hath the creature ſo in his power that he cannot make defection further then he willeth, he muſt needs will the being of that which his juſtice ſhall punish before it can come to be: yea it is ſo with men, that ſometime they do draw this or that fact from another, with which they are juſtly angry ſo farre as to punish it in the offenders. Thus a maſter draweth forth the unfaithfulneſſe of a ſervant: Of which ſomewhat more in the laſt argument. This may be retorted. That which maketh God unable of himſelf to ſhew his perfections, is not true: But that which ſaith he cannot ordain or will the being of ſin, maketh him unable of himſelf to ſhew his revenging juſtice; *Ergo*, it is abſurd.

Argument 3.

The ſecond part of that third argument is denied: It is one thing to make mankind in ſome part capable of life, another thing to will and intend it ſhould all attain life: This latter was never in God; But God ſaid, *do this and live*. *Anſ.* This doth ſhew what God would have the creature take as his will, not what was his ſecret will within himſelf; or it ſhewed what way the creature might attain life, both for himſelf and his ſeed, but it doth not ſhew that God had this will within himſelf, that his creature ſhould with effect perform this, for then he would have wrought it in his creature; even as the threatning doth not ſhew that it was Gods finall pleaſure within himſelf that we ſhould all lie in death, if that we ſinned.

Argument. 4.

The ſecond part is again denied: To give a commandment to my creature, to do this or that, which I am minded within my ſelf he ſhall not do, is no untruth, when it is not for to deceive, but for triall or otherwiſe: As in *Abraham*, *Offer thy ſon Iſaac*, yet Gods will was not to have him offered; the command, *Ergo*, doth not lay down what was Gods will within himſelf; for theſe were contradictory in the Divine will, if he ſhould be ſaid to will in himſelf at the ſame time, and not to will within himſelf the offering of *Iſaac*: Thus here is no untruth for God to ſignifie this as his will to *Adam*, that he ſhould do unto life that in charge, when yet it was not his will

to have him with effect perform it; and look as God in his threatning did signifie as his final will, that which was not his finall pleasure touching mankind, without any untruth; so heer.

Argument 5.

The second part is denied, we do not affirm the substraction of any grace he had, neyther doth this follow on decreeing his fall, but only the not superadding of that grace whereby he would infallibly not have fallen. Gods decreeing that he should sin out of his own voluntary, doth not diminish any power he had, whereby he might have stood if he would, but doth onely hold back that grace which would have made him with effect to wil that thing which he was otherwise able: the not putting to grace no way due, which should make him infallibly stand is one thing, the substracting of grace inabling him to stand if he would, is another.

Argument 6.

That which he willeth, that he is authour of, and worketh. We distinguish, that which he willeth so as to command it, that he is the authour of to his creature, and that he worketh in him: But to will the being of sin, is to will that his creature shall of his own accord without his warrant do this or that.

Argument 7.

He who gave strength enough to avoid sinne, and forbad it on pain of death, would not have sin. *Answ.* It followeth not, but thus onely, that he would not have his creature sin, so as the blame of it should redound on him had he willed that he should not have sinned, he would have given that grace with which he saw he would not have fallen.

Argument 8.

That is not to be yeelded which maketh God will a thing disagreeing with his nature, as allowing it for good, not that which maketh him wil it so far onely that it should exist, and have being, for it is good that the e ill should be which God disalloweth: or thus, that which hath naturally and intrinsically a positive contrariety with Gods nature, that he cannot wil, such a thing sin is not; for such contrariety cannot stand with the impossibility of the divine nature.

Argument 9.

Gods decree taketh not away mans liberty; God doth not by any outward force determine the will, but as being more intimate to it then it is unto it self. If man can determine his will, and no way diminish his power to the contrary; how much more shall God be able? Not to say that though man for exercise be determined to one, yet while he doth this out of free judgement, counting it such as he may do, or not do, he cannot but work most freely.

Argument 10.

He that is authour of sin, doth not punish it, so farr forth or in that respect,

ſpect, in which he worketh it. Again, God is not ſaid author, but of ſuch things which he doth both morally by command, and phyſically by inward operation work in us: They ſhould ſay, He that puniſheth ſin, willeth not that ſin ſhould be, which is falſe.

Argument 11.

He who giveth his ſon to abolish ſin, he doth not allow ſin as good, this followeth, or he would not that it ſhould ſtill dwell in thoſe for whom his Son effectually ſuffereth: But it will not follow, that whoſo giveth his ſon to abolish it, never willed the exiſting or being of it, theſe may be ſubordeined one to the other.

Argument 12.

That which God willeth for ends, that he hath need of. *Anſ.* God is alſufficient, not needing any thing out of himſelf, nevertheleſſe upon ſuppoſition that God freely will have ſome ends, thoſe things are in ſome kind neceſſary, which his will guided with wiſdome chooſeth, and his counſell adviſeth as behoofefull to ſuch purpoſe; thus the being of ſin may be ſaid needfull, ſo far as it ſignifieth a matter adviſed by counſell, and choſen by Gods free pleaſure, as fitting to ſuch ends which be propounded: The denyall of the wiſe man is reſpective to this, that ſinners think there is ſuch need of their ſin, as may excuſe them in ſinning; as *Peter* ſaith, God was not ſlack, as men count ſlackneſſe, ſo he ſaith, God needeth not ſinners as ſinfull men think him to need them.

Argument 13.

It is a circle which Saint *Paul* is not aſhamed of, God ſhut up all under ſin, that he might ſhew mercy on all; we ſee every day he woundeth that he may heal again; he bringeth to the grave, that he may raiſe up.

Argument 14.

To that in *Iames*, it is true, firſt, that *God doth not tempt any man*, ſo as man can excuſe himſelf; Secondly, he tempteth not the creature to that which is ſin unto him, or meerly ayming at the ſeduction of the creature; for this darkneſſe of ſin goeth into light, this evill is good, ſo far as it is an object, about which his will may be occupied; Nevertheleſſe God may lead the creature into temptation, ſuffering the Devill to tempt, and God may preferre ſuch objects to his creature, on which he doth ſee that he will ſin, and intend that he ſhall ſin accordingly as he doth ſee him inclined: This is not to be an authour of ſinning to his creature, but to detect unto good purpoſe, the defectibility which he doth ſee to be in his creature. It is then denyed that he who ordaineth that his creature ſhal fall, or will it, becommeth a tempter to his creature to fall, or ſinne againſt him: As God willed that ſin ſhould be, ſo he willed that it ſhould be by the will of man freely obeying the ſeducing ſuggeſtion of the devill, and perverting by accident ſuch things as ſhould have contained him in due obedience.

Thus have I endeavoured to unloſe this Gordian knot, which hath exerciſed the wits of the learneſt Diuines that ever were. In a point of ſo great difficulty, I preſume not peremptorily to define, but ſubmit all that I have conceived for the opening of it, to the iudgement of the Church of God.

VERS. 12. Now followeth the end why we are ſaid to have obtained an inheritance in Chriſt: In which wee are to conſider, Firſt, of the perſons. Secondly, the end it ſelfe. The perſons are deſcribed from the effect, *their hope*; which is amplified from the circumſtance of time, and the obiect about which it was occupied, *Who hoped in Chriſt firſt of all*; that is, then when as yet the Gentiles were not called to believe and hope on him; which here is mentioned to their honour: The end is, *that wee might be to the praiſe of his glory*, that is, to the ſetting forth both by wordes and workes of his glorious mercy; ſo *glory* is taken, *Rom.* 9. as is above noted more at large.

Doct. 1. Obſerue then, that this is ſet down in commendation of the Iew, that they firſt hoped on Chriſt; whence we learne, That to be brought to faith before others, is a prerogative which perſons ſo called haue aboue others: The Iewes had a promiſe that Chriſt ſhould be given them, & ſeek them firſt; It is Iſrael in whom I will be glorious through thee; accordingly Chriſt did walke with them, as the Miniſter of them who were circumciſed, and did charge his Diſciples to keepe them within the ſame bounds, *to ſeeke the loſt ſheepe of Iſrael*; Accordingly, a Church was gathered amongſt them, though for their number they were but few in Chriſts time, in compariſon of the multitude which would not receive him, yet the kingdome did ſuffer violence, the poor did receive the Goſpel: yea after his aſcention, the Church in Ieruſalem did grow numberſome before the Goſpell was carried to the Gentiles: Now this is heere ſet downe as an honourable circumſtance that they did believe, when yet the Gentiles were ſtrangers from the Covenant. When Subiects have made a revolt from their lawfull Prince, thoſe who ſhall firſt returne and receive againe their lawfull King, it is unto their commendations: Thus 2 *Sam.* 19. 15. it was *Iudah* his praiſe, to be firſt in fetching home *David* their King; ſo for us who have made defection from God and Chriſt, it is our glory to be with the firſt in receiving him our true *David* and King: Againe, the firſt borne hath a priuiledge, and ſo here it was a priuiledge of the Iew, that he was the firſt begotten to the faith.

Vſe 1. Let us then acknowledge with honour, this circumſtance in others: Have they beene long in the faith before us, we muſt honour this antiquity: The young riſe up before the auncient in nature, ſo ſhould it be with us who are babes, when we meet with them who are olde men in Chriſt: See *Rom.* 16. 6. *Paul* mentioning *Andronicus* and *Iunias*, doth not omit this circumſtace of honour, that they were before him in Chriſt; and ſo hee doth repute it the honor of another, that he was the firſt fruits of Achaia, 1 *Cor.* 16.

Vſe 2. This muſt move thoſe who are before others, to walke worthy this dignity

dignitie, by adorning this their age in Christ, with graces correspondent, *viz.* experience, wisdome, weanednesse, all kind of mortification: Should one at fifty have no more wisdome nor staidnesse, then another at fifteen yeares old, it were able to make their age despised: Let us look to this, many that were first prove last, even as it is with these Iewes, then before all, now behind all.

Observe secondly, what is the end of all our benefits we attain in Christ, even this, that we may set out his glorious grace and mercy towards us: for this is not brought in as the end of Gods predestination, but of our obtaining an inheritance in Christ: Our faith, our redemption, our glorification, all is to the glory of Christ: Even as it is the glory of kings to have their subjects yeeld them homage, and sweare them allegiance; so this obedience of faith, is a spirituall homage which the subjects of Christs kingdome do yeeld unto him. Our redemption, whether we look at the thing it self wrought, or the intention of him working it, is to the praise of his glory. If Princes out of their clemency send and ransome some subjects, the very deed is much to their glory; so it is in this redemption of Christ. Now the end why we are bought with a price both soul and body, is, that in both we might glorifie him; the inheritance given us is, to the praise of his glory, yea, all the glory that shall be put upon us in heaven, shall be his glory. Look as the inheritances, dignity, riches, glorious pomp of subjects, is to the praise of the glorious bounty and power of those kings to whom they live subject; So here, see 2. *Thes.* 1. The end why we receive this inheritance of light is, *That we might set forth his vertues, who hath called us into admirable light, and that it might so shine forth before others, that they might glorifie God and Christ.* *Doct.* 2.

Let us then endeavour our selves to set forth the praise of him, who doth give us all those spirituall benefits, in which we partake. Let our words, let our works, let our whole man be at his command, serviceable to him. The Church in the Canticles she doth so praise the beauty of her spouse, that she awaketh others: We should so from our hearts set out the praise of our Christ, that others might by our meanes be brought to enquire after him, and ask, *Who is thy beloved?* Those who find bounteous lords on earth, how will they tell of their affability, liberality, of every circumstance wherin they do them any grace and favour? How will they protest themselves devoted to their service, drinking healths upon their knees to them? how impatient of any thing which doth so much as in show tend to their disparagement? What a shame is it that we should walk, neither feeling our hearts affected, nor yet opening our mouthes to praise him who hath redeemed us, and brought us to the hope of an immortall, incorruptible inheritance? *Vse* 1.

Having in the end of the sixt verse shewed, that all of us come to receive in Christ the grace shewed in time, as well as that which was given us before all worlds; he doth prove it, First from benefits given to the Iewes, VERS. 13.

unto

unto this thirteenth verse; Secondly, from benefits bestowed on the Gentiles. Now this matter is first handled simply, to the end of this first Chapter; Secondly, is set down comparatively, illustrated from their former estate in misery. Now in setting down the benefit, we must first mark the benefit it selfe, which they are said to have received; Secondly, the effect which this mercy shewed them had in *Paul*, whom it moved to pray for them. In the benefit, these particulars are observable. 1. In whom they received it, *in Christ*. 2. Who receive it, *even ye*; for this circumstance (*ye*) is set out as it were in text letters; (*Ye*) *who were before without God in the world, who walked in the vanity of your minds*. 3. The order in which this benefit did befall them, which is to be gathered from the precedence of two other. 1. Of hearing. 2. Of beleeving. The hearing is amplified from the object, which is propounded more indefinitely; the *word of truth*; expounded more distinctly, the *Gospell of salvation*. The second thing going before it, is faith; *in whom also having beleeved*. 4. The last thing is their benefit, which was their *sealing*, in which we consider. 1. Their sealing. 2. The seal and sealer, *viz. the Spirit*; set down more generally from his holinesse, inherent to his person, from this externall circumstance, that he was the spirit fore-promised. In the fourteenth verse he is described more particularly, from that respect in which he is to the Saints, *viz. an earnest*, &c.

The sum. As we in Christ have been thus blessed, so in him even ye Gentiles, sinners; when ye had heard the word of truth, the Gospell of your salvation, in him I say, even ye, when ye had not heard onely, but also beleeved, were sealed with the holy Spirit, which had been before promised unto life eternall. To omit the first circumstance, which hath met us before, and the second also, which doth give occasion to consider what impure persons the Lord doth choose to sanctifie; we will come to the third and fourth points propounded; first handling the generall circumstances of them; secondly, touching those things which may by the way be pointed at in them.

Doct. 1. *You when you had heard, were sealed with the Spirit.*) Obs. How God, by hearing his word, doth bring us to be partakers in his spirit. Hearing is every where made the beginning of our comming to God; *He that heareth, and learneth from the father, Iohn 6. If ye have heard and learned Christ, as the truth is in Christ, Ephes. 4. 21. The word hath been fruitfull in you, from what time you heard*, &c. *Col* 1. This was the sense by which first death entred; *Eve* hearing the serpent, was seduced: and this is the sense by which we are restored. Look as the ground cannot be quickned with fruits, till it receive seed, and the dews from heaven; no more can our soyl be quickned with the spirit and fruits of the spirit, till by hearing it hath taken in this seed immortall, drunke in this heavenly showre of Gods word. Now it is not every hearing which is accompanied with the spirit, but hearing with the heart, so as the heart is affected to do that it heareth. There is a hearing with the eare bodily; thus many may hear, who do not understand, and *Ergo*, hear, and do not hear. It

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out-landish men were here, such as did onely know their owne forraigne language; we might talke lowd enough in English, not fearing their hearing of us. There is a hearing ioyned with understanding, when yet the heart is not affected to doe after it; and this hearing is no hearing also: If one heare us asking him to doe this or that, if he have no minde to performe it, we say, hee cannot heare on that side: It must *Ergo*, be such hearing as *Lydea* heard with, whose heart God opened to attend to *Pauls* preaching.

The Vse of this is, to let us see, that where there is much hearing, yet the word is not there heard as it should be: Who cometh to have his heart burn within him? to be filled with the spirit by hearing, by being taught being admonished? It is pittifull; We may observe some like *Iudas*, who was, when now he had heard Christ, and taken the sop, he was filled, but with Sathan; they are viler after hearing then before: & the most like children, when Schooling-time is ended. Nay it is to be feared, that some with hearing, are growne past hearing; as those who dwell neere the continuall roaring of mighty waters, they waxe deafe, through continall hearing such vehement noyse, so many, the sound of Gods word hath so long beaten their eares, that they cannot discerne any thing in it, what ever is spoken. *Vse* 1.

Secondly, this must teach us to attend on hearing: Wouldst thou keepe the spirit from being quenched, despise not prophecie, hearing the Scriptures opened to thy use. Even as the Conduitpipes carry the water hither and thither: so doth the word conueigh the graces of the spirit into our hearts; It is a peale to bed; when men can be without, hearing, not feeling neede of it, as some times they have done. *Vse* 2.

Secondly obserue, what word heard bringeth us the quickning spirit, the word of the Gospell. A mans drooping heart, upon the comming of some good newes to him, it feeleth as it were new spirits returne to it; so our dead hearts, when God hath made this glad tydings of salvation and pardon of sinne be brought them, there doth returne to them a quickning spirit of peace, and ioy unspeakeable and glorious. *Receiued you the Spirit by hearing the Law, or by the Doctrine of faith preached? Gal. 3. 3.* And for this cause the ministery of the Spirit, not of the Letter; because this doctrine doth onely bring us to receive the quickning spirit, which doth worke in vs a life eternall. The Law may bring vs to feele our selues dead, *Rom. 7.* but it cannot quicken any: Though when the Gospell hath now quickned us, it may instruct us, reforme us, yea, delight us in the inner man, *Rom. 7.* many things may helpe us, when now wee live, which could not be meanes of restoring us from death to life. But it may be obiected, the Gospell is said a saver of death, as well as the Law is said a killing letter. I answere. The Gospell is said so, not that directly the nature of it is to kill, but by accident of mens corruption who reiect and will not obey it, it turneth to their further condemnation; As the Kings pardon cannot kill any by it selfe, *Doct.* 2.

yet despised by a malefactor, it may double his guilt, & bring him to more hasty and fearefull execution: So the gacious pardon of God, offered in the Gospell, killeth not any by it self, saveth many who receiue it, yet despised, it may by occasion worke heavier death and destruction. But the Law doth of it owne nature hold a man now in state of sinne, under death and condemnation, and cannot of it selfe bring any to life, who now hath offended; *The words I speake to you,* (saith Christ) *they are spirit, they are life*: Even as the body of the sunne, diffuseth as an instrument, the beames of this materiall light; so it is the Gospell, that instrument of God, by which hee sendeth out the light of his gracious spirit into our hearts.

Vse 1. The Vse of it is, to stirre us up earnestly to desire this sincere milke of the Gospel: Even as there goeth out natural spirits with the milke the babe draweth from the mother; so the Lord doth accompany this word of his, which the Church ministreth as milke, with that supernaturall spirit, which giveth quicknance to life everlasting: Even as we doe daily renew our feeding, to repaire the decay of natural spirits in us; so must we never be weary of renewing and encreasing that supernatural life and spirit which we have received from Christ. If thou hast the spirit, heare that thou mayest keep it: if thou wouldest have it, & wantest it, attend on hearing, remembring how the Eunuch received the spirit, *Acts* 8. and how while *Cornelius* & his friends heard *Peter* opening the good word of salvation, the holy Ghost did fall on them, to the wonder of the beleeving Iewes, who accompanied *Peter*.

Doct. And here, before wee passe to the general Doctrine; note from this, that the Gospell is called, the word of truth; that all Gods promises made in Christ, are true and faithfull; *They are Yea, and Amen,* 2 *Cor.* 1. *They are true, and worthy all entertainement,* 1 *Tim.* 1. 15. The whole word is true: For like as the witnesse is, like is the testimony or disposition which commeth from him: Now God is faithfull and cannot lye; but this is attributed to the Doctrine of the Gospel, as agreeing to it, with a certaine excellency before other parcels of the word: For the Gospell is sometime called by generall names, as a doctrine of godlinesse, a Law, a Testimony; Sometime it is described by the author, the Gospell of God; sometime from the object, the Gospel of Christ, of the kingdome; sometime from the property, as an eternal Gospel, a good word, a true word, as here; sometime from effects, as in the next words, a Gospell of salvation. Now it is testified to be a word of truth, after an eminent manner for three causes. First, it is occupied about Christ, who is the truth and substance of all the shadowes legall, which now are vanished. Secondly, the truth of this word is further confirmed to us then the truth of any other, by word, by oath, by the testimony of the great Apostle Christ Iesus, by a jewry of solemne witnesses, chosen for this purpose, by a multitude of miracles. Thirdly, this property is the rather annexed to this Doctrine of the Gospel that this our unbeliefe might be holpen; for our minde is corrupted with errour, prone to any unbeleefe, but hard

hard to beleeve these points so high above the natural reach and apprehension of it. Now as a Physitian doth say of his medicine, that it is excellent, not that it needeth commendations, but that he may induce his Patient the better to take it; So God and his Embassadours doe testifie of these things, that they are true, that wee might thus be brought to yeelde them beleefe.

But it may be objected, that word which biddeth many reprobates beleeve the forgiveneſse of their sinnes, and life everlasting, that is not a word of truth; but the Gospell doth so. The reason of the former proposition is, because that which biddeth me beleeve a lie, cannot be true; but to bid a reprobate beleeve his sins are forgiven, is to bid him beleeve a lye. The summe put together, commeth to this; That word which biddeth a man perswade himselfe of that which is untrue, that is a lying word. First I say, this may be denied, unlesse I bid him perswade himselfe so, with a minde of deceiving him. *Abraham* by Gods command was bound to perswade himself that *Isaac* was to dye under his own hand, yet was not that a lying word, by which God spake to him, because the intent of it was but to prove him: Some say he was bound to thinke so, unlesse God should countermand and reverse his former command. Ans. *Abraham* did absolutely beleeve it; and *Ergo*, did not comfort himselfe, by thinking God might call backe his former precept, but by considering that God could raise him from the dead: Much more may God bid the reprobate believe this or that, while he doth it but to evince their contumacy, and doth see well how farre they are from believing any such matter.

To beleeve that my sinnes are now pardoned me, and that I am saved; this is not the first act of faith, but followeth them when now a man doth see himselfe to be justified in Christ.

Secondly I answere, that the second part of the first reason is not true; God doth bid them believe on Christ to forgivenes of sin, he doth not bid any reprobate directly believe that his sin is forgiven.

O then let us take heed that we do not give God the lye in al these things which he promiseth to us; Every man will blesse himself from this iniquity, from charging God with falshood in word, yet no man is afraid to doe that with his deede, which he trembleth to pronounce with his lips: as wee may deny God not by word onely, but by work; so we may make him a lyer, not onely by charging falshood on him by word of mouth, but by our deed, going away, and not heeding all the grace he offereth us in Christ; He *that beleeveth not, maketh God a lyar*, 1 *Ioh.* 5. 10. Should one promise me an hundred pound, doing this or that, though I should not tell him he did but gull me with words, yet should I goe my way, never heeding what had beene promised, never endeavouring performance of the condition on which I might claime the benefit offered, by doing this, I should shew plainly that I did not take for truth that I heard spoken; so it is betweene God promising to us on believing and repenting, and our turning our backes on him without endeavouring after these things.

Vse.

This must strengthen our faith toward the promises of God: O they are *Vse 2.*

purer then ſilver ſeaven times fined. Should an honeſt man in telling us any thing, when he came to this or that which he ſaw us not eaſie to believe; ſhould he interſert but this proteſtation, that what he would tel us he knew it moſt true, we would the eaſier receive it, and give credit to it; how much more when God doth condeſcend ſo farre to our infirmity, as not onely to tell us theſe things, but to teſtifie to us, that they are truth it ſelfe?

Secondly, it might be noted here, that the Goſpell is ſuch a doctrine, as worketh ſalvation; Gods power to ſalvation, it may wel be called a good ſpell, or word, for it bringeth us the tidings of all our good. Firſt, it bringeth immortality & life to light. Secondly, it offereth us the grace of forgiveneſſe, & life everlaſting. Thirdly, It is Gods inſtrument, wherby he worketh faith, receiving theſe things. Fourthly, it is the word of Grace which muſt build us up, & bring us to that bleſſed inheritance, *Acts* 20.32. But I haſten to the things remaining in this verſe.

Doct. 3. The third general doctrine is, that it is not enough to heare, but we muſt believe, before we can be partaker of the good ſpirit of Chriſt, *Gal* 3.14. *By faith we receive the ſpirit of promiſe*: The Gentiles having heard and believed, God did give them his ſpirit, *Acts* 15.7. 8. *Hee that believeth, rivers of water ſhall flow from him*, which is ſpoken of that ſpirit which they receive, who believe on Chriſt, *Iohn* 7. 28. This fore-promiſed ſpirit, is firſt in the fulnes of it received by Chriſt our head, *Acte* 2. 33. & from Chriſt it commeth to us; for *from his fulneſſe wee receive Grace for Grace*. Now look as a member cannot receive thoſe ſpirits from the head which cauſe ſenſe and motion in the body, but they muſt be united with the head, ſo it is heere, wee cannot have this ſpirit from Chriſt our head, but wee muſt by this ſinew or nerve of faith be united to him.

But how can we receive the ſpirit by faith, when we cannot believe before we have the ſpirit? Some thinke that we have firſt actual grace, that is, that the ſpirit as an ayde without us, doth make us actually believe, that ſo the ſpirit afterward by habit of faith, and all other ſanctifying graces, may come to dwell in us. Now they would anſwere, that though we cannot believe without the outward aide of the ſpirit, yet we might believe without the ſpirit, by any ſupernatural habit dwelling in us; but this is the error of the ſchoole: for wee are ſaid to have a ſpirit of faith, before we can bring forth the act of faith, 2 *Cor.* 4. *having the ſelfe-ſame ſpirit of faith we ſpeake*. Againe, no externe helpe can make us bring foorth good fruit, till it make us firſt good trees; and a blinde man may be lifted up to ſee, without a faculty of ſeeing, as well as an unbeleeving man lifted up to an act of Faith, without a faculty, a ſupernaturall habit of believing: Wee, *ergo*, are ſaid beleeving to receive the ſpirit, becauſe then we receive it more fully and manifeſtly, dwelling in us to our ſanctification and aſſurance touching our redemption.

Vſe 1. Wherefore let us labour by faith to be one with Chriſt; let us eate, as it were, and drinke him, by beliefe on him, then ſhall wee feel the quickning

ſpirit

spirit comming out of him; yea let us strive for a further measure of faith; for the wider the mouth or necke of a vessell is, the more it receiveth, the faster it filleth; so heere; the more our faith dilateth it selfe, the more abundantly doth this spirit flow into us from Christ.

We see the idol faith which many rest on, for it bringeth them not to be partakers of a holy spirit, nay their faith is accompanied with a spirit of sensuality, fleshly prophanesse, filthinesse, covetousnesse, even such a spirit as is fit to come from a groundelesse and fruitlesse presumption. *Vse 2.*

Thus having considered the benefit in general, we will sift it more particularly; for he doth not barely say, in whom when ye also had believed, ye received the spirit, but *ye were sealed with the holy spirit fore-promised.* Two things are to be marked; 1. The sealing, which doth figuratively signifie a singular confirmation given to faithfull ones touching their redemption: The seale, the holy spirit, that is, both the person of the spirit dwelling with us, & the graces of the spirit inherent in us, which is here said a spirit of promise, because God fore-promised to put his spirit into our hearts, that his word and spirit should never leave the faithfull seed; that he would poure out the spirit on all flesh; which solemne promises make me thinke that this phrase is in this sense rather to be constred, as *Gal.* 3. 4. Wee are said by faith to receive the promise of the spirit; that is, the spirit of promise, or that had been promised, as here it is uttered.

First observe, that the faithfull are as it were by seal confirmed, touching their salvation and full redemption; for this is to be supplied from the 4. *Chap.* 30. *vers. Who confirmeth us, who hath anointed us, yea, who hath sealed us,* 2. *Cor.* 1. As God did seal his Christ, as the person in whom he would be glorious by working our redemption; so he doth seal us who are beleevers, for persons who shall have redemption by him. Even as persons contracting do mutually seal and deliver each of them their deeds in severall: so betweene God and the beleever; the beleever doth by faith set to his seal as it were, that God is true in that which he promiseth, *Iohn* 3. 33. and God he doth *seal* unto the beleever, that he shall be infallibly brought to the salvation he hath beleeved; for to seal up beleevers to redemption, or to seal redemption to beleevers, are here equivalent. Look what a seal set on any thing doth, it agreeth well to beleevers: For first a seal maketh sometimes things sealed secret; Thus the graces of the spirit make beleevers unknown to the world, who have not received the same spirit with them, yea such as none can ordinarily know their happinesse beside themselves: *My love is like a fountain sealed; for this cause the world knoweth you not, because he knoweth not the Father,* 1. *Iohn* 3. 2. Secondly, a seal doth distinguish; thus the beleevers are a peculiar to God, are set apart, as the first fruits of the creature, are taken out of the world. Thirdly, A seal doth make things authenticall: Thus measures, cloathes, deedes, any thing by the seale comming, is confirmed and warranted in the kinde of it: Thus believers they have that given *Doct.* 4.

them which doth fully aſſure their ſalvation alwayes, yea, which doth not onely make it ſure in it ſelf, but ſometime put it out of all doubt with them, that they can ſay, they know whom they have believed, and that he is able to keepe their ſalvation they have truſted him with to that day. Looke as kings when they take any to great offices, or to have and hold lands, matter of inheritance heer or there, they give their ſeal, that they may the more ſecure it unto them; ſo doth God to us, when now he taketh us beleeving to that heavenly inheritance. But it may be objected by many believing hearts, we find no aſſurance, but much doubting ever and anone, though we hope we have, and do truly beleeve. *Anſw.* It is one thing to have this or that ſurely by deed and ſeal confirmed, another thing to know that we have a thing ſo ſealed: As men in earthly things may have ſure evidence for this or that, and yet not alwayes know the certainty of their hold, and ſo doubt cauſelesly, thus it is in believers, they have their redemption ever ſurely ſealed, but not knowing the certainty hereof in themſelves, they are yerwhile ſubject to doubtings.

Vſe 1. The Vſe is, that ſeeing God hath thus ſealed to us our ſalvation, we should, *Ergo*, labor to be fully perſwaded touching this his grace towards us. Though true beleevers are not alwayes ſure of their ſalvation in their ſenſe and judgment, yet they should ever ſtrive to this; For as men would be truſted confidently, in that they promiſe and ſeal; ſo God much more would have us be ſecure, touching that which he hath promiſed, written, ſworn, outwardly and inwardly ſealed.

Vſe 2. Let us all ſtrive to get our ſelves ſealed to redemption, ſeeing God doth ſeal thoſe whom he will deliver in that great day; If we be not in this number, we ſhall not eſcape damnation. Even as in the ninth of *Ezechiel*, and *Revelation* 7. thoſe were kept from the judgement ſpirituall in the one place, corporall in another, whom God had ſealed and marked thereto, ſo is it here, *&c.*

Doct. 5. The laſt point followeth, *viz.* That the holy ſpirit, and the grace of the ſpirit, are the ſeal aſſuring our redemption, the ſeal ſealing us to redemption. For aſſurance of outward things we have onely the ſeal ſealed on waxe, or otherwiſe, we need not the Signet ſealing; but we are confirmed touching ſalvation, both by the ſpirit of God, who it as it were the ſeal ſealing, and by the braces of the ſpirit, which is as it were the ſeal ſealed and printed upon us; yea, theſe two, both of them are together as a ſeal, while it ſtandeth upon the matter which it now ſealeth. Look as the kings of England grave on their broad ſeal their own image, and ſo print as it were their own picture in this or that which they ſeal: So our God by his holy ſpirit, eſſentially like himſelf, he doth print upon our ſouls, his own image; upon us I ſay, whom he ſealeth to redemption.

Now, that both Gods ſpirit and this image of God in us, do as it were ſeal us up to ſalvation, is plain. For firſt of the perſon of the ſpirit, it is ſpoken,

ſpoken, *Rom.* 8. *that it beareth witneſſe to our ſpirits, that we are Gods children, and heires with Chriſt.* The ſpirit of God doth by his own teſtimony in ſpeciall manner confirm us and aſſure us this way. Now for the other, *We know by this*, ſaith S. *Iohn, that we are tranſlated from death to life, becauſe we love the brethren.* Now ſeeing it is the holy ſpirit dwelling in us, and Gods holy image in our ſouls, which ſeal up our ſalvation: How ſhould we labour for the ſpirit and for holineſſe, without which none ſhall ever ſee God? Had we granted matters to be conveyed to us, though all were concluded, and the inſtruments ready drawn, yet we could not reſt till we had got all ſure ſealed; ſo it is with us, we ſhould not reſt, but ſeek this holy ſpirit, that we might ſee our heavenly inheritance ſafe and ſure, even ſealed within us.

Secondly, We ſee by this, that the ſeal is Gods holy ſpirit, that God doth not intend by ſealing, to make our ſalvation certain in it ſelf, but to us alſo: For he who ſealeth us with ſuch a ſeal which we may know, he would have us aſſured in our ſelves, touching that to which we are ſealed: But the ſpirit may be known of us; for that which is a ſigne manifeſting other things to us, muſt needes it ſelf be manifeſt. Now Saint Iohn ſaith, *By this we know God dwelleth in us, and we in him; becauſe he hath given us of his ſpirit*: Unreaſonable Sheep cannot know the marks wherewith they are marked; but reaſonable ſheep may know the ſeal wherewith they are ſealed.

Thirdly, we may gather how fearfull the ſtate of ſuch is, who wil ſcoff at the ſpirit, at Purity, Holineſſe: Surely as God hath his ſeal, ſo the Devill hath his: when he filleth men with darkneſſe in middeſt of teaching, hardens their hearts till they know not how to be ashamed and penitent, filleth them with hatred and ſcorn of ſuch as are more conſcionable then themſelves, it is a preſumption God hath given them up to the power of Sathan, that he might ſeal them to eternall damnation.

Who is the earneſt of our inheritance, untill that redemption, purchaſed to the praiſe of his glory.) He cometh to deſcribe the ſpirit more particularly from that which he is unto us. Firſt, for the words: It is to be marked that he ſpeaketh not of the ſpirit as a thing in the Neuter gender, but uſeth the article Maſculine, to point out the perſon of the ſpirit; and our English relative (*who*) doth more diſtinctly anſwer to the Greek, then (*which*. This word (*Earneſt*) is in the original tongues more large then our English, & may ſignifie pledges, pawnes, hoſtages, as well as earneſt, which is in contract of buying and ſelling onely exerciſed, and is a giving ſome part of a ſum, to aſſure that the whole ſhall be tendred accordingly in due ſeaſon. *Inheritance* is put for that conſummat: inheritance of glory, kept for us in Heaven, 1 *Pet.* 1 VERS. 14.

Vntill the redemption, not for the redemption; it is the ſame propoſition which we read *Chap.* 4. 30. The redemption is heer to be underſtood, not of that which we are ſaid to have, *verſ.* 7. but of the redemption of the body, or of the full liberty of the ſons of God, which is kept till that great day.

The ſum is: Ye are ſealed with the ſpirit who is in you with his gifts, and

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is unto you as an earnest in hand, assuring you that you shall have that perfect inheritance bestowed on you, yea, it dwelleth with you, as an earnest confirming you in this behalfe, til that redemption of glory befal you, which is purchased to the praise of Gods glorious mercy.

The parts are two: First, that the spirit is said to be *an earnest of our inheritance*; Secondly, the durance of time, in those words, to, or *until the redemption*: which is described from the property adjoyned, a *redemption purchased*; secondly, from the end, *to the praise of his glory*.

Doct. 1. First then that he changeth the gender, and speaketh of the spirit, as a Person who is, it is to be marked, not onely as confirming the spirit to be a distinct person from the Father and the Sonne, and also giving us to consider that we have the person of the spirit dwelling with us, & the gifts & graces wrought in our soules. It is not with the spirit and his gifts, as with the Sunne and his light, the body of the Sunne being in the heavens, when the light is with us heere in earth; but wee are to conceive the spirit himselfe dwelling in this sanctuary of grace, which himselfe hath erected in our soules. This by the way.

Doct. 2. The maine point to be marked is, that the spirit doth not onely as a seale, but as an earnest penny given us from God, confirme unto us our heavenly inherirance, assure us that we shall receive in due time the fulnesse of grace & glory, 2 *Cor.* 1, 22. *Who hath given us the earnest of his spirit in our hearts*: Even as men do assure others that they will pay them the whole summe due for this or that, by giving an earnest; so God doth make us, as it were, part of paiment, doth execute in part his gracious promise, that we may be the better ascertained touching his gracious purpose of bringing us to that our heavenly inheritance: He knoweth our unbeleeving mold, and *Ergo*, omitteth no mean which may help us forward to assured perswasion.

There is twixt an earnest and the spirit with the grace wrought in us, great resemblance. First, an earnest is part of the whole summe, which is in regard of this or that, to be paid in times appointed; so the spirit we have, and grace, is the beginning of that glorious being we shall receive, the same for substance, differing in degree.

An earnest doth stay with him that receiveth the compleat sum: a pledg is give back when the sum undertaken is fully performed.

2. An earnest is but little in comparison of the whole; twenty shillings is earnest sufficient to make sure a sum of an hundred pound: Thus all we have is but a small thing in comparison of the fulnesse we look for, even as the first fruits were in comparison of the full harvest.

3. An earnest doth assure him that receiveth, of the honest meaning of him with whom he contracteth; so the spirit and grace which we receive from God, do assure us of his setled purpose of bringing us to eternall glory.

The Vse is, first to be fully perswaded without doubting, that God will bring us to that perfect redemption both of soul and body: We are not to doubt about that which God by earnest, by pledge and pawn confirms unto us; though we will not beleeve a mans word, nor trust his bill or bond; yet upon

upon ſufficient pledge or earneſt, we will deale, no whit fearing our man, though he be never ſo weake; and ſhall we not truſt to God, for that for which we have ſo good a pawne lying with us? But becauſe this is a point controverſall, I will ſet down my judgement briefly concerning it, viz.

Whether we may in ordinary courſe be infallibly perſwaded touching our ſalvation.

The truth is, Chriſtians may come to it: That which is ſufficiently confirmed on Gods part to Chriſtians, and that whoſe confirmation may be ſufficiently received on Chriſtians part, concerning that they may infallibly be aſſured; but God hath ſufficiently confirmed it, as is plaine by his Word, ſeales, oath, pledge, &c. and what God offereth or confirmeth ſo, we by faith may receive it; for faith doth inable us ſufficiently to believe that God revealeth to us: Now his wil to ſave us, by all the former is particularly revealed, as wee ſhall ſhow further hereafter. That which maketh us unable to have ſound joy, hearty thankefulneſſe, courage to proceed in a godly courſe, that is contrary to the truth: But to take away this certaine perſwaſion of our inheritance doth this: How can I joy in a thing which I know not whether I ſhall have it or no? I meane with ſound and full rejoycing? How can I be thankeful for that which I know not whether ever I ſhall get it or no? How can a man have heart to proceed, while he cannot know whether he is in a courſe right or wrong, and cannot tell whether all he doth wil come to any thing yea or no? To explane the truth more fully, I wil open theſe foure points. 1. What this certainty is. 2. On what grounds it riſeth. 3. In what ſtate the faithfull attaine it. 4. That the ſence of it may alter even in thoſe who have attained it.

1. This certainty is no other thing then the teſtimony of a renewed conſcience, which doth witneſſe through the ſpirit, that we are in ſtate of grace, and that we ſhall be brought by God to life everlaſting. I call it a teſtimony of the conſcience, for the conſcience doth not onely ſhow us what we are to doe, what ſtate we ſhould ſeeke to get into, but it doth witnes & give judgment about that we have done, and the ſtate we ſtand in, be it good or evil. The conſcience accuſeth of ſinne, and witneſſeth to a man that he is in the ſtate of damnation; it doth witneſſe to a man that he is in ſtate ſubject to Gods temporary diſpleaſure, and ſo likewiſe that a man is in ſuch ſtate as that God will ſhew him favour for the preſent, and bring him to ſee his promiſed ſalvation: That it is a teſtimony of our ſpirit, that is, our conſcience renewed, it is plaine, *Rom.* 8.16. That our ſpirit doth witneſſe it, through the ſpirit witneſſing our ſtate unto it, is plaine in that place alſo, *The ſpirit of God doth witneſſe with our ſpirit*; and *Rom.* 9.2. *My conſcience beareth me record through the ſpirit*; for the conſcience doth but ſpeake it as an eccho; that it teſtifieth to us both our preſent eſtate of grace, and our inheritance with Chriſt, it is evident there alſo; Nay, when the conſcience, through the miniſtry of the Law, doth teſtifie to a man his ſtate in ſinne, & under the curſe,

it: is through the spirit of bondage that it doth so testify, this being the office of Gods spirit, to teach us to know the things bestowed on us, 1 *Cor.* 2, 12. to worke in us not faith onely, but spirituall discerning of those things which are wrought in us, and looke toward us believing.

The conscience doth testifie this, partly through faith believing it, partly through discerning the faith, love, obedience, which are by Gods spirit brought forth in us, 1 *Iohn* 4. 16. *Wee have knowne and beleeved the love the Father beareth us.* I know whom I have trusted, and that he is able to keepe my salvation committed to him unto that day, 2 *Tim.* 1, 9. Faith may receive what the Word doth testifie, but there is a word testifying thus much, that my particular person beholding the Sonne, and believing on him, shal have eternall life, & be raised up at the last day; that there is no condemnation to me being in Christ; that he who hath begũ his good work, is faithfull, is constant, and wil finish it also; that Christ is made of God, not onely an author, but a finisher of my faith, not only a justifier of me, but a perfect redeemer; that I being justified and called, shall also be glorified; Neyther could *Iohn* with the faithfull believe Gods love toward them in particular, if some word did not show it: Neyther will the Papists say that al of them were priviledged with singular revelation: For though no word expresly say thou *Thomas* believing shalt be saved, yet that word which saith, *every one believing shall be raised up*, that word saith, I *beleeving shall be raised up*; Otherwise we might aske what word saith, thou *Thomas* shalt not kill, steale, &c. if the general did not sufficiently containe every particular person? *Iohn.6,40.*

2. But it will be said, How doe you know that you truly believe? To which I answer, comming to that second ground, by a gift of distinction or understanding, wee know these things, wrought in us by God, and by discerning these things, we are assured touching that full salvation promised to us. First, that we way know them, then that these knowne doe further assure us: *Paul* did know on whom he had believed; How could we say every one we believe, if we might not know it? Can we speak that truly wherof we can have no certainty? Thirdly, when I see one; or trust to any, promising me this or that, I know I see him and trust to him, rest on him for that he hath promised: Shal I by faith see Christ the Sonne, & rest on him, and yet know no such thing? Wee may know we have some kinde of faith, but not that we have the true lively faith. *Answ. S. Paul* bids us, *to try and prove our selves whether wee have not that faith, by which Christ dwelleth in our hearts*, which is the faith of such as are accepted with God, 2 *Cor.* 13, 5. 6. Now to bid mee make search and examination for that which cannot be found out, were ridiculous. Our love to God and our brethren, by which we know our selves translated from death to life, we may know also. *S. Iohn* maketh it a signe of our being translated; *Ergo*, it may be knowne. Signes manifesting other things, must themselves be more manifest. Secondly, hee that may know he hath true faith, may know a *priori*, that he hath loue also; for love

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is in true faith as the fruit in the root, from which it springeth: We love God, when now we have found that he loveth us first. Now by faith we perceive God to beare us love, & be reconciled, for God doth offer his love to mee believing. Againe, if I love men, I know my love to them, yea, and in what degree I beare them love: Shall I love God to the denying of my earthly profit, yea my life often, and not be able to know that I love him? Were this true, when Christ asked *Peter*, *Loveſt thou me*, he ſhould have anſwered, Lord, thou knoweſt we cannot tell truely whether we love thee. Again, *S. Iohn* ſaith, *By this we know that we love him, if we keepe his commandements*: If any ſay we know that we have a naturall love, but we are not ſure that we have this Chriſtian love. Againe, many Chriſtians thinke they have true love, yea *Peter* himſelfe was deceived in his love. *Anſ.* The love of a meere natural man to God, is as like Chriſtian love, as an apple is like an oyſter; & therefore we paſſe by it. Chriſtians are eyther enlightened onely, and not ſanctified, or ſanctified alſo with their enlightning: The former may thinke themſelves to have love, not having it; but becauſe a man dreaming, or running upon ſome miſtake, may be deceived, ſhall this prejudice, but that a man waking may judge truely of this or that which is before him? A man that hath no charity, thinketh himſelfe to have it; therefore one that hath it, may not judge infallibly that he hath it? Now for thoſe that have it as *Peter*, they may be deceived, not in judging ſimply of the thing, but of the meaſure of that which is circumſtantiall in their ſpiritual life, not in that which is ſubſtantial. *Peter* was not deceived in thinking that he had faith and love, but in preſuming above his meaſure. Thirdly, we may know our workes, which are fruites growing from the tree of grace in our harts. S. *Iohn* maketh them ſignes which doe evidently declare love, *ergo*, they are manifeſt. Hee who knoweth when he doth ſinne and ſwerve from obeying God, he may know how farre he obeyeth God; they who doe ſpiritually obey God, eyther they know it, or their conſciences are not privy to that they doe, cannot beare witneſſe and judge of that they doe; but this is falſe. *Pauls* conſcience did teſtifie to him, that he did walke in ſimplicity, according to the Grace of God. True it is, that for the outſide, the works of unſanctified men are like to the workes of the ſanctified, but they are without the life and ſpirit which is in the worke of a true beleever, to which he is no leſſe privy, then to the externall worke which commeth from him. To conclude; they who have the teſtimony of a good conſcience, may know that they obey God ſincerely: But Chriſtians may have the teſtimony of good conſciences. Beſide that, the ſpirit doth teach our conſciences to beare witneſſe of the grieſe and joy we have, and ſo by conſequent of all we doe according to good. Now the conſcience as through faith ſo diſcerning theſe things, doth teſtifie to us from theſe our ſalvation, which he hath promiſed, & God will not forget to finish what he beginneth. Should a King promiſe to erect ſome Colledge, and give liberall maintenance to Students in it,

we are certaine by a humane faith, that he wil doe ſuch a thing, though it be not begun; but when now the foundations were in laying, then we ſhould not onely believe his purpoſe, but in part know it by that we ſaw executed, & by that we ſaw in execution, we would aſſure our ſelves the thing ſhould be finiſhed. But heere it will be objected, that though knowing theſe things we might come to ſee our ſelves in preſent ſtate of grace, yet we cannot be ſure of our ſalvation, unleſſe we could know that our faith, love, and obedience, ſhould perſevere to the end. To this I anſwer, that the Scripture could not ſay that he that believeth hath an everlaſting life, that there is no condemnation to them that are in Chriſt, did it not take our faith & the fruites of it to be ſuch, from which we ſhould never fal, through the power of God; and this the conſcience cometh to know by faith in God, conceived through ſuch promiſes as theſe; *I will make you walke in my commandements; I will put my feare in you that you shal not depart; I have begun my worke, and I will perfect it in you; I am author and finisher of thy faith; it is my will thou shouldest have eternall life, and be raised up at the last day.* Now though the conſcience doth teſtifie this our preſent being in favour, and our future ſalvation; yet it doth not this in every ſtate of a believer. For firſt there is a ſtate in which faith is a ſmoaking weeke, deſiring that it could believe, rather then getting up to feele it ſelfe believe. Againe, though faith be not troubled, but doth quietly ſtay on Chriſt, and taſte God good in letting them finde peace with him, yet ſuch is the infancy of ſpirituall underſtanding in Chriſtians now firſt converted, that they doe not returne into themſelves, and judge of that they do, and of the great conſequence which followeth from that which they do. Hence it is that they will tell you they finde God good to them, and goe on cheerefully in duties for the preſent, but they come not to behold the ſtability of their ſalvation for time to come. There is a ſtate in which faith is exerciſed with temptation, from unbeliefe or otherwiſe, by which oppoſition the ſoule is kept from attaining this certainty, beeing encountred with doubtfull appearances, which it cannot wel anſwer and cleare for the preſent. There is a ſtate wherin faith is now grown up, & either hath out-wreſtled, or otherwiſe is exempted from knowing ſuch temptation; & the faithfull in this ſtate doe perſwade themſelves, that Gods mercy, and truth, and power ſhall carry them through unto ſalvation. Looke in 1 *Pet.* 5. *v.* 11. *The God of grace who hath through Christ called you unto eternall glory, when you have a little suffered, he perfect you, stablish you, strengthen you, ground you sure.*

Laſtly, when now our conſciences are come to teſtifie through faith and experience, this happy eſtate, we are ſubject by neglecting means, by falling into ſome more grievous ſin, by ſecret deſertions ere-while to loſe for a time this comfortable perſwaſion, the ſpirit not ſpeaking in us by his light as heretofore, and our conſciences and faith ſo hurt and wounded, that the actions of them are troubled, depraved, as we ſee the like befall the naturall reaſon and ſenſes. We ſee through melancholy what reaſon commeth

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to imagine, how the eye thinks it sees things yellow and redde, when they are nothing so; the tast things bitter, when they are sweet; so the sight of faith and conscience, when nothing but sin, guilt, wrath, angry desertion over-lay it, it seemeth to see every thing, for the time, of like colour to those things wherewith it is possessed. These things I thought good to set down, that we might conceive the nature of this point more fully. One thing is to be answered which seemeth to me of greatest moment, namely, that this doctrine doth leave no place for feare, but breedeth presumption; but this is utterly denied: for the grace and mercy of God beleeved, breedeth love of God, and consequently true fear, which is opposed to senseless stupidity and carnall presumption, though it casteth out fear, which proceedeth from unbelief.

Secondly, such who may be certain of salvation by faith, they may be secure, if they did not as well stand in this grace by faith, as first enter into it; but this we teach with the Scripture, and *Ergo* our doctrine doth show that those who see this grace, have still need to look to Christ the authour and finisher of it, that they may so stand in it unto the end.

Thirdly, it is false that such as are sure of salvation have no cause to fear, unlesse no other evils but finall damnation need to be feared; but while the soul is subject to bring upon it Gods temporary wrath, sicknesses spirituall, hellish anguish to the sence of it, there is still left cause enough to fear.

Let us then detest that damnable doctrine which doth condemne this particular perswasion, as presumptuous heresie, which maketh the spirit play all-hid in us, so that we cannot know what we have, what we do, what things abide us through Gods mercy. Yea let it reprove many of our conceits, who have left popery, and yet think that this is impossible, that it is too high a point, somewhat presumptuous, that it is not necessary, that a common hope is sufficient. *Vse* 1.

Seeing the spirit we have is but as an earnest, a small thing in comparison of that whole sum; let us not be dismayed though our knowledge and faith be but little: The imperfect life in a babe, is life as truly, as that life which a man attaineth at his constant age. Though we must not take occasion to live in lust with a litterall knowledge & common profession, as many do from hence, that all is imperfect and nothing which we obtain here; yet having the Grace which doth make us in any measure cleanse the heart, though it be never so little, even hence we are not to be discouraged, seeing it may be little, and yet a true earnest of that fulnesse to be given us. *Vse* 2.

Lastly, How should we labour both to get, and keep this holy spirit; holy in it self, making us holy in whom as Temples it dwelleth? Men if they deal in great matters, they love to get earnest and good ones; the fuller earnest, the more security. Again, they keep and esteem an earnest more then other money, which hath no such reference to further matters, as that hath: *Vse* 3.

ſo it ſhould be with us. Let us then deſire this ſpirit of Grace at him who giveth it: Let us not deſpiſe good meanes, and ſo quench it: Let us not by not heed ing the ſuggeſtions and inſpirations of it, grieve it: Let us frequent the company of thoſe who are ſpirituall able to quicken us in this kind.

Doct. *Vntill the redemption purchaſed, &c.* Whence firſt obſerve, that the ſpirit abideth with us as a pledge confirming us till our redemption, our full redemption. Firſt, that it abideth. Secondly, as an earneſt or pledge, *Iſa.* 59. 50. God promiſed that his word & ſpirit ſhould never depart from that bleſſed ſeed, and all thoſe who ſhould be born after a ſort of him: and *Rom.* 8. the ſpirit of Chriſt is ſaid *to dwell in us who are Chriſts*: Yea, ſo that it ſhall at length quicken our mortall bodies: the ſeed of God is ſaid to abide in thoſe who are born of God that they cannot ſinne; but I will not proſecute this heer, which I have done elſe-where. It abideth a pledge, confirming that full redemption: for even ſouls now perfected have the ſanctifying graces for ſubſtance, which heer they had, though their faith and hope be changed into ſight and quiet expectat on, and by that executed in their ſpirits, they do expect the conſummation of glory, both in body and ſoul. But it may be ſaid; Doth the ſpirit leave us at the time of our full redemption? No, but though it dwelleth with us, yet it ceaſeth to be a pledge of further matter; even as the money given a man in earneſt bideth with him when he hath the whole ſum payed, but it is no longer an earneſt of further money to be received.

Vſe This then is our comfort, who have found this holy ſpirit dwelling and working in us: Though it may leave ſuch as *Saul*, whom it never ſanctified, yet it ſhall never depart quite from them whom it hath in truth ſanctified, but they ſhall like *David* then have it praying in them, that is, teaching them to pray, when they think themſelves moſt devoid of it.

Doct. Obſerve laſtly, that he ſaith we have a pledge given us, till the redemption come which is purchaſed for us; that heer the faithfull ſee not themſelvs fully delivered: *We are the Sonnes of God, but it appeareth not what we ſhall be*; we believe life everlaſting, we do not ſee it, yet we by nature lye in darkneſſe of ſinne and miſerie, God will have our light return ſucceſſively, even as the light of the Sun, which ſhineth from one degree to another, till it come to full ſtrength, *Prov.* 4. There is a double redemption, the one which we have by faith, *verſ.* 7. the other which we ſhal have in that great day; this redemption belongeth immediately and directly to man, to the creature mediately; for in that great day the creature ſhall be changed from the vanity and bondage of corruption to which it is ſubject. As the firſt *Adams* treaſonable defection, deſerved to be punished both in his perſon, and in all the the things which appertained to him; ſo it was meet that the ſecond *Adams* obedience ſhould not onely reſtore man, but the creature alſo which might any way be a fit appurtinance to him in his ſtate of glory. But one may ask what uſe there ſhall be of theſe viſible heavens, of the

the earth, when mans mansion is prepared in those third heavens? In these things we are not to be curious: What if God wil have them stand as a monument of his former power, wisedome, goodnes, toward us in our pilgrimage? Againe, we see it is a state belonging to earthly Princes, to have houses here or there, which sometime through all their raignes they doe not once visit: What respecteth man, ye may finde in that I have written on the 13 verse.

The use is, to encourage us equally to bear the evils which presse us: Had we nothing to complain of, our redemption might well seeme already past. O this is our rejoycing, heer we know misery in many regards, but our Iubily, our year of redemption hasteneth: God doth so feast his children, that he wil have their best dish last. When travellers set out in the fogge & dark mist of the morning, it doth comfort them that they know the day is at hand, and they shall have it fayrer and fayrer: On the contrary, if thou getteſt not this pledge of the holy spirit of Christ, thou hast received thy consolation, nothing doth abide thee but weeping, wailing, and gnashing of teeth, and eternal night, a reckoning which wil be more bitter, then the pleasures of sinne have seemed sweet. *Vse* 1.

Having thus laid down the benefit, he commeth to mention the effect which the consideration of it wrought in him, which reacheth to the end of this chapter, wherein two things may be observed. 1. The occasion, in this 15 *ver.* 2. The fact; which hath two parts. 1. His thanksgiving. 2. His prayer. Concerning the latter; first we have set downe that he prayed. 2. What he prayed, in the end of the 16 *ver.* & so downward. In setting downe the occasion: 1. We are to consider the Apostle his hearing of them. 2. What he heard of them, which was, first, *their faith*, set down with the object of it, *in the Lord Iesus*: secondly, their Love, which is amplified from the object, *to Saints*, from the quantity and extention of it, *to all Saints*. The verse hath nothing difficult to be explaned. Vers. 15.

Observe first from this, that *Paul* getteth heersay how the matter of grace went amongst them; that Ministers must labour to know how grace goeth forward in those with whom they are to deale. This was the newes that *Paul* asked after; his desire was to be certified of this before all other things. Thus *Epaphras* told him of the *Colossians* estate; thus he learned out the famous faith of the Romanes; thus he learned by some of the house of *Cloe*, the state of the *Corinthians*: Natural men will inquire & hearken after the health of their friends, how they are in body and estate: Thus this spiritual man, he was still learning how the soules of the Churches prospered; It behoveth shepheards to know their flocke. Natural parents if they have children at the university, they wil inquire how they goe on in learning & vertue: Thus this Father of soules absent from them, could doe no other but be delighted to learne how they did grow toward God. *Doct.* 1.

Which thing may checke many Pastors now adayes, whose Epistles *Vse.* if one

if one reade, you shall find nothing they listen after but newes, like those Athenians, *Acts* 17. newes fitter for men that follow the exchange, then for those who are Fathers in Churches. Again, this doth shew how wide they are, who think it curiosity in Ministers, if they look into the manners more neerly of their people: What need they busie themselves, and thrust their eare into other mens boats? For a private person without any calling to be inquisitive, and to prie into others, that I may know how to come over them, cast something in their teeth, if they a little displease me, is great wickednesse; but for a Minister, to the end he may discharge his duety more fruitfully, it is no other thing then God requireth for the good of people. Some who would heare nothing but *omnia bene*, would have ministers quiet men, stop their eares with wax, and never weare their eyes about them, but when they have a book in their hand; but alas, they consider not that Ministers are shepheards, watchmen, over-seers, &c. and that this is the key which openeth them the way into all the parts of their duty, *viz.* the knowledge of their states to whom they are to speak.

Doct. 2. Secondly observe about what the faith of these *Ephesians* was occupied, even about the Lord Iesus Christ. We reade sometime the faith of Christ, sometime the faith on Christ, sometime faith in Christ, as here; they note much the same thing, but that the first may be conceived, as propounding Christ the simple object of faith: The second phrase noteth Christ the object together with our adhering to him: The third, noteth Christ the object, our inhering in him, together with the word propoũded, as the way & mean by which we come beleevingly to inhere in him; for that distinction which some make, following some of the auncient, is not by scripture warrantable, which doth indifferently appropriate these two phrases to the Saints, to beleeve in the Lord Iesus, & to beleeve on him. Christ is every where made the thing which faith imbraceth to salvation; *So God loved the world, that he gave his Son*, whom he hath set forth a propitiatory sacrifice, through faith on his blood: Through faith on him we hope to be saved as others; not that Christ is the onely object, about which faith is exercised; but it is the principall of all others, and the sole object about which it is occupied, that it may obtain righteousnesse and life everlasting; otherwise, as faith is called justifying faith, not that to justifie is the sole adæquate or full act of it; but because to justifie to life, is the most eminent act of all others; so it is said to apprehend Christ, not that Christ is the adæquate, the full object of faith, as colour is of sight; but because it is the most eminent of all other. In like sort, Love is called the love of God, not that the same love wherewith we love God, doth not love men also; the contrary whereof, see, 1. *Iohn* 4. 12. but because God is the most excellent object, about which it is conversant. Further to open this point. 2. Things must be showed; first what faith in Christ, or on Christ is, secondly, why faith as it justifieth and saveth, is carried to Christ onely: Faith on Christ, is not onely to know, and with the eye of the mind

to

to see that God sent his Son, that he was born and suffered for mankind; but to rest or stay on Christ, that we may find mercy in him, to the forgivenesse of our sins; to stay on him; for faith is not onely a knowledge in the mind, but a godly affection in the will, which doth go to, embrace, rest upon Christ, or the grace offered in Christ, *Erge*, receiving is made an effect of faith, *Iohn* 1. 12. and going to Christ, *he that beleeveth, he that cometh to me*, *Iohn* 6. and the nature of faith is described by words which signifie to roul our selves on God, to lean on him, as one would stay himself upon a staff; for the word of promise, not onely containing truth but offering some good thing unto us, we cannot fully receive it with understanding, but the wil also must move toward it.

Again, let me be distressed for a hundred pound, or so, if one promise me I shall have it of him, I do not onely know and think, and perswade my self he saith true; but I trust to him, rest on him, and write as we say, on that he hath spoken. Besides, if there were no particular confidence in a Christians faith, the reprobate might have all that is in his belief. Now though our faith believe many other things, yet it justifieth and reconcileth us to God, as it doth see and rest upon Christ: As a malefactor, though his hand will receive innumerable matters, yet as it receiveth the kings pardon onely, it doth acquit him and restore him to liberty; so it is with us condemned ones, as our faith receiveth Gods pardon in Christ, it doth obtain remission of sin, and set us free from fear of damnation. The matter objected, may easily be answered, if these two things be remembred. First, that when the words of knowledge do together by connotation imply affection, much more do the words of belief, and *Ergo*, where I find to beleeve that Christ is the Son of God, I must conceive this belief, to contain confidence in the Son. Secondly, to remember that when faith of any temporary promise is said to be accounted for righteousnesse, it is because it doth in beleeving the thing temporall, apprehend him in whom all the promises are *yea, and Amen*; who is at least the removed object of a justifying faith in every thing it apprehendeth. Thus *Abraham* beleeving the promise of seed of *Isaac*, did apprehend that blessed seed which had from the beginning been promised, and saw his day, which the Apostle doth testifie, *Gal.* 3. Neither did he look at the power of God, but to sustain his belief of a seed before promised, against the temptations wherewith God did exercise him; that we have a particular word, and in effect to beleeve on Christ unto forgivenesse of our sins, I have shewed above.

Wherefore let us rest on Christ alone as our rock, flie to him as our true sanctuary. This Papists come to in death, renouncing any confidence in their fooleries; this themselves give testimony unto, that it is the surest; and he is not wise who will not take the safest way for his souls salvation. *Vse*

The third Doctrine is, that faith and love are never disjoyned, but go each in hand one with the other: From what time we beleeve, men will do any *Doct.* 3.

great good things for us, we feel a love arise toward them: so from what time by faith we apprehend love in God toward us through Christ, we feel love reflecting from us toward him; according to that, we love him, because we have known and beleeved his love to us: First, faith must bring the holy fire of Gods love into our frozen hearts, or they will never be warmed with fervent love to God again: The sinfull soul doth see Gods love forgiving it many sins, then it loveth much again. In nature we see nothing can move in desire to this or that, till first it hath apprehended it lovely: So our affections cannot in love and desire move to, and unite themselves with God, till by faith we do discern him as reconciled to us, and so becomming an aimable object for us sinners to imbrace; till that faith discerneth this, nothing but wrath, like a consuming fire abideth over us. Hence it is that Saint *Paul*, 1 *Tim.* maketh love to flow from faith unfained, and *Gal.* 5. he saith, that *faith worketh by love*; not as fire maketh hot by heat, which is a formall property inherent in it; but as the soul doth this or that by the hand, which is an externe instrument conjoyned unto it: for love is not any essentiall cause which doth give being to faith, but it is a grace without the being of faith, though joyned unto, by which, as an instrument, faith worketh.

Use 1. The Use of this Doctrine is, to show how unjustly they slander us as teaching a faith alone without other graces; when we hold according to the Scripture, that there can be no true faith without love, nor love without true faith, for the first is but a dead carkase, this latter is but blind devotion, neither is pleasing to God: Indeed we teach that faith justifieth us alone without other graces, not in regard of their presence, but in regard of their co-working with faith to this effect of our justification. It is on thing to say the eye is in the head without other senses, and another thing to say the eye doth see alone, no other sense seeing with it.

Use 2. This must make us trie the truth of our faith; for if our hearts have not been kindled with love to God they never truly beleeved his love in Christ: We may easilier carry coals in our bosome without burning, then by faith apprehend truly this love of our God, without finding our hearts burn in love to him answerably.

Use 3. We see that love is an effect following faith even love to God himself: They make the tree to bear the root, who will have love give being to faith; but this is but a consequent of *Lombards* errour, who did hold love to be no other thing then the holy Ghost himself.

Doct. 4. Observe lastly, who are the persons on whom the love of true beleevers is set, *viz. the Saints*, yea, *all Saints*. True Christian love, next to God and our own souls, maketh us affect those who are sanctified, who expresse the vertues in their life of our heavenly Father, by whom we are called from darkness to light. Hence it is that the Saints, the houshold of faith, the brethren, are commended as persons whom we must affect and do good to, before all other; *Thus our God loveth*, *Psal.* 147. 10. *not the strength of horse nor legs*

legs of man, but those that feare him, are his delight: Thus Christ loved. *Who is my father and mother? &c he that heareth and obeyeth:* Thus *Paul* and *David* loved; *We love none according to the flesh; all my delight is in the Saints, in them who excell in vertue.* Every creature loveth and liketh to be with those who are united with it in communication of the same nature; So sanctified Christians cannot but love and like to be most with them who have received the like divine nature, in which themselves are partakers, yea, it loveth al Saints; not such who have other parts pleasing and contentfull, but it loveth every one in whom it can see the image of God shining: for it cannot be but that love which truly loveth one person as he is holy, should love every one, so far forth as he is holy; yea, though we are to esteem and inwardly affect men, as we see them holy, we are not bound to shew them the outward effects of our love answerably. The neerer persons are tyed to us in naturall and civill bonds, the more must our providence be for them, and love shewed them in outward things, unlesse their foolish lewdnes dispriviledge them this way; for then the proverb taketh place, *A wise servant may be preferred before a foolish child.*

This then doth reprove many, who indeed hate, and would show it were it policie, those who endeavour to live holily, traduce the name of Saints, nickname them as Puritans such who cannot be themselves but when they are in any company with Swearers, Gamsters, good-fellows, such who wil seem to relish some odde persons who are indeed truly holy, but others in whom holinesse is apparent, they cannot endure; it is to be feared they love those whom they do, not because they see holinesse, but for some by respects which within themselves they have conceived. Some who are all for a sound just dealing well-natured man, though he be never such a stranger from matter of religion: Yea, I would many of the Lords children, through self-love, did not love too wel persons who can humour them, and find the length of their foot, better then such who show more conscience of obeying God. *Vse* 1.

Let us not be in the number of these; If thou hast any love to God, love his children thou doest see like him: How canst thou take pleasure, and out of thy voluntary, converse with them who are not sanctified? Were the wife that lyeth in thy bosome without that bodily life thou livest, couldest thou take pleasure to converse by her; and canst thou having the life of God delight thy self in such who are dead in their sins and trespasses? *Vse* 2.

I cease not to give thanks for you, making mention of you in my prayers. Vers. 16.

Now he comes unto the fact, which standeth of thanksgiving and prayer; his prayer being first generally mentioned, then more particularly declared to the end.

In this 16 vers. mark three things 1. That on hear-say of their faith, and love he is thankfull to God. 2. That he doth pray for them. 3. The manner that he doth it, without ceasing. Observe from the first, the graces of God in

Doct. 1. others must move Christians, especially Ministers, to be thankfull to God; *Paul* doth it every where, look the beginnings of his Epistles; yea Christians did no lesse for *Paul*, *Gal.* 1. *ult.* they did glorifie God in him. The nature of envie maketh a man like those who have sore eyes, they are grieved at the spirituall good of others, as the soare eye is to see the corporall light: An example we have of it in Cain to Abel; but love doth congratulate, rejoyceth with thankfulnesse to see truth of knowledge, of grace, of holy practise, 1. *Cor.* 13. Besides. the third commandment doth bind us to give honour to God, by praising him for these his works of grace in others. If a School-Master bring a rude untoward Boy to behaviour and forwardnesse in learning, we much commend him, that he hath wrought so far on so undespосed a subject: But how much more is he to be magnified who doth such alterations in sinners, dead in their sins and trespasses?

Secondly, the nature of joy is to inlarge the heart to thankfulnesse: Now true Christians, especially Ministers, can see nothing which doth more glad them, then men walking as the truth is, in Christ. 3. *Iohn* 4. *I have no joy like to this, when I see my children walk in the truth.*

Vse 1. Wherefore let us all labour to find this in our selves; that we are thankfully affected to God in the comming one of other, it is an evidence of true grace in our hearts: Every thing rejoyceth to see the encrease of those who are like to it self, especially Ministers must praise God in the towardnesse of those who belong to them. What naturall Parent can see the outward prosperity of his children, but that he is delighted in it, and thankfull to the authors of it?

Vse 2. Secondly, seeing that this is the effect the graces of others hath in the godly, what may we think of them who are vexed so see the comming on of others to a godly course, yea, who will not stick to curse them by whom they were seduced to this Puritan strictnesse? surely that seed of the old serpent is strong in them, which doth make them so full of enmity against those in whose hearts the seed of grace is now sown through Gods mercy.

3. This sheweth Christians what they are to do: Would they have their Ministers made glad, and their hearts inlarged to thanksgiving? Let them shew forth the power of grace in their conversation: *If you stand stedfast*, saith *Paul*, 1 *Thes.* 3. 8. whereas if they lie in grievous state, it doth so grieve their Ministers, that nothing can refresh them, but their amendment by whom they are grieved, 2 *Cor.* 2. Naturall parents are so affected, that while their children stand well with them, they think there is no crosse; but if a crosse befall them heer, they can find no content for the time in any thing beside.

Doct. 2. Observe secondly, that Christians are to help each other with prayer, especially Ministers their couverted people. God requireth it of all Christians, and doth *Ergo* make promises, that our prayers shall be availeable, as well for others, as for our selves, *Iam.* 5. But Ministers by office are Gods remembrancers, and must offer incense as well as teach, *Deut.* 33. which our Savi-

Saviour likewise did before his offering up himself, *John* 17. The bounty of God doth encourage us unto it, who hath said, that they who have any thing in truth, shall have more; it is but as a pledge of his further grace to be bestowed.

Again, the Devill is busie, seeking to bring them back who now are taken from under his power: we see by wofull experience, how many are turned back from good beginnings; we have need therefore to support them, and when Ministers should have parent-like affections, how can they but seek their good? How many wishes will naturall Parents have about their naturall children?

Wherefore let us all seek to God each for other: What wil we do for him whom we will not lend a word to for his good? Especially, let us Ministers say as *Samuel*, 1 Sam. 10. *God forbid I should cease to pray for you, and so sin against God.*

The last thing is, that he prayed unceasantly; whence observe, That we must with perseverance follow God in those things we pray for: This our Saviour teacheth by those two parables, *Luke* 11. of him that went to borrow three loaves, and *Luke* 10. of the widdow following the unrighteous Iudge. There are many conditions in prayer, in regard of the persons to whom we pray; persons and things for which we pray; persons who pray; finally in regard of the prayer it self, as that it should be humble, fervent, and continuall. God doth prevent us with some things, he doth give us speedily others ome, but there are others again, for which he will have us follow him with continuance, before he bestow them; for should we still no sooner ask then receive, Prayer were rather a matter of experience, then of faith: he doth, *Ergo* see it fit thus to exercise our sanctity, faith, patience; thus to trie whether our request come from unsetled humour, or from poverty of spirit, and thirsting desire. Thus he doth prepare us to receive the things we ask in greater measure; for the wider the soul is inlarged in desire, the more abundantly God meaneth to fill it in his time. Again, by this mean he doth make us possesse his blessings with more delight, and carefulnesse, then otherwise we would: not to mention that we in our first seeking things are unfit often to receive them. *Doct.* 3.

But heare two questions shall be briefly answered. First; whether it be sin, alwaies to cease from asking this or that. Secondly; whether all ceasing to go on in prayer, doth make our former Prayer fruitlesse.

To the first I answer, not all ceasing, but ceasing out of unbelief, or impenitencie is sinfull; first, when we have obtained this or that, we may cease to begge any longer as we did before: Even as the body resteth when it is now come to the place to which it moveth; so the soul when it hath attained that, to which it went by unfained desire. Secondly, when we find the thing not to be profitable for us, or otherwise not pleasing to God. Thus Paul was taught to see the use of that buffeting remaining with him: Thus when *Ie-*

remy learned that God had not to give, nor would not be intreated for the prosperity of the people, he did desist, though he did well before in asking of it: for that revealed will, and not the secret is that to which our actions must be conformed: Though here is something extraordinary in these examples, yet God doth often let his children see that they did affect things not good for them, by leading them into fuller knowledge of their own hearts, and by letting them find the fruit of some outward disturbances, the memoriall whereof they sought earnestly, so that they correct themselves, and no more seek to be free from that which they find so necessary by good experience: this desisting is holy and good. Thirdly, there is a desisting overtaking Gods children, when God doth lock up their hearts that they have not power to seek the good of some persons or Churches as heeretofore they have done, which when it is not contracted or caused by some sinfull indisposition in the party, but from a secret of God not mooving the spirit in this kind, that so way may be made for his judgements, it is such a ceasing as cannot be condemned for sin, though it may alwayes be bewailed, as a secret desertion, which doth foretell heavie things insuing. Fourthly, We cease to pray as before for things, without sin, when now God hath, as it were, spoken within our spirits, that we shall have the thing we have asked, and bid our souls after a sort return to rest: For from whence we find God thus good unto us, we follow not with our accustomed fervency, though execution delayed, may cause us sometime seek the seasonable performance of it, the soul is more in joyfull expectance, lesse then before in carefull petition. The ceasing therfore forbidden is, when before we receive things, we do through unbelief and impatience, give over either for a time, which befalleth Gods children, or altogether.

The latter question is answered thus. Looke as a brunt of unbeliefe doth not evacuate our faith formerly grounded on Gods promise; for *David* his saying, that *Saul would at length catch him*, and flying out of unbeliefe to *Gath*, did not make his former faith in vaine; so intermission for a brunt, while the fit of unbeliefe, dejection of minde, or impatience lasteth doth not hinder, but that we shal receive the things we have unfeignedly desired.

The Vse is to stirre us up that we faint not in following God: Wee love not to be troubled, and even molested with instancy, but no thing is more acceptable to God then this violence, which will not let him go till he hath blessed us. I, but I seek and see nothing of my prayers: the harvest commeth not so soon as the seed is sown; though thou feelest not the things thou askest, nor removall of those evills whereof thou complainest, yet thou doest not know what evill this course of following God doth keep from thee, nor what good in other kindes he doth thee for it. Again, thou shalt reap in time if thou utterly faint not, for that which is denied us in life, is often by Gods most wise disposition graunted in the end of it. But to come to the prayer it self.

Now

Now followeth his Prayer, in which we mark the Person to whom he prayeth, with his description: First from his relation, *to Christ*; Secondly, from the attribute of his glory, *God of Christ, the Father of glory*. 2. The benefits for which he prayeth; touching which, three things are to be observed. First, the benefits to be bestowed, which are propounded in this verse, and further declared in the beginning of the verse following. Secondly, the way by which they should be given them, in the end of the verse; Wisedome and revelation through the knowledge, or acknowledging of Christ. Thirdly, the end, that thus they might know both the things kept from them in the heaven, and that which had beene bestowed upon them. VERS. 17.

To open the words of this verse; *the Father of glory*, doth note out God as glorious by nature in himselfe; and the fountaine of that glorious life which is communicated with any of his creatures. *The spirit of wisedome*, is put for the gift of wisedome, which is bestowed upon us: and it is called the spirit of wisedome, both because the spirit doth beget it in us, as also because the same spirit is with it to sustaine, and perfect it. Thirdly, because the wisedome it selfe is of a spiritual nature, mooving them in whom it is to worke after the direction of it.

The spirit of Reuelation.] Revelation is extraordinary, or ordinary: and it is nothing but the gift of illumination, or that light which the spirit causeth to shine about our mindes, by which as a meane, things spiritual are made manifest to the eye of our understanding, as by the light of the Sunne things bodily are made manifest to the eye of our body; and the spirit causeth this, and continueth it, even as the Sunne doth cause and continue this naturall light which we have with us al the day long.

Knowledge of Christ, is put for that affectionate knowing & acknowledging of him. The sum is. Since I heard of your faith in the Lord Iesus, I goe to him, who is the God of this Christ, on whom you have believed, who is the Father glorious himself by nature, and the author of al that glory which is communicated with the children, intreating him to give unto you that spirituall gift of wisedome, whereby you may be able to understand, and that light of his spirit, which doth make manifest the things spiritual, which are to be understood of you, and this I wish you, through the further knowing & acknowledging of that Christ, in whom you have beleeved: More plainely, *I* desire for you, that God would give you eyes of your understanding so enlightned, that you may know him.

Observe then first, that wee must so consider of God when we come unto him in prayer, as that we may see in him the things we desire. The Apostle going to Prayer for these Ephesians, who had beleeved on Christ, and about to seeke the glorious gifts of the spirit, which might helpe them to know the glory reserved for them, he setteth God before him, as the God of that Christ, whom these had now received by faith in their hearts, and the father of all glory, both of them strengthning his faith. For he could not think *Doct.* 1.

think that God, the God of Christ, would be wanting to those who were Christs; or that the father of al glory, would deny these glorious gifts, which he was about to intreat. When men come to ask at those who have enough of that they seek, and to ask it in such measure onely as that it is not any thing for those they sue unto to vouchsafe, they easily perswade themselves that they shall speed. This moveth *Paul* still set God before him, as having that in him for which he prayeth; *The God of peace sanctifie you throughout*, 1 *Thes.* 5. *Subdue those lusts which fight against your soule.* So seeking the consummation, or perfecting of the beleeving *Hebrews*, he doth set God before him, as who had from the loweſt humiliation, brought the head of them to glory, *Heb.* 13. Thus the Church. *Act.* 4. seeking courage, and that wonders might be wrought, they set God before them, as the God of power, who had made heaven, earth, sea, &c.

Vse 1.

Wherefore learn thus to help thy faith; Wouldest thou have remission of sin? Consider of God, as a God with whom there is plenty of redemption or forgiveneſse: Wouldest thou have ease in any misérie and griefe? consider of him as a father of all mercy and consolation, when thou commest to him; this doth strengthen faith, and enflame affection: We seeke things more securely, when we know them to be where we are in looking them, and we follow them more affectionately, when we are gotten after a manner into the sight of them.

Doct.

Observe secondly, that even true beleevers have great want of heavenly wisdom; as children and youth, when they haue in their measure that wisdome which belongeth to their kinde, yet they want in great measure the same wisedome, in which they partake; So it is with Gods children; when now they have that wisedome from above in some degree, yet they are many degrees short of that which is to be attained: Yea our Saviour himself, the head of us, did so receive wisedome, that there was place for growth and increase in it, *Luke* 2. *fine.* What doth the want of wisedom in children, which we may not observe in our selves? They see not things, together with the end they worke unto; and hence it is, they count such things good, as to their senses seem so for the present; they think those love them, who cocker them, and that those doe not love them who reprove them, or hold them in, more then they are willing: Thus we think it happinesse to have that contenteth us, to be free from that which is grievous to flesh or spirit. We think God loves whiles he smiles on us, and that he doth not love us, when he doth frowne on us and make us drink a wormwood draught by day. Again, children through want of wisedom, are unwilling to suffer that should doe them good, backward to that would doe them good another day, for a matter of present pleasure, will part with things of no small profit: Are not the best of us unwilling to come under Gods yoake, though there is no other way to finde rest to our soules? are we not most backward to renew our faith repentance, to endeavour further the worke of mortification? Doe

wee

wee for a little pleaſure of ſinfull luſts, part with our peace; yea, the health of our ſpirits too often? Thirdly, children for want of wiſdome, forget the beatings paſt, when now the ſmart is ouer, and fall to the ſame faults which have made them ſmart heretofore; and is it not ſo with us? How ſoon is the griefe of ſin eſcaped us forgotten? how ſoone doe we ſtumble at the ſame ſtone, returning to ſin in the ſame kinde wherein we have formerly offended? Finally, as children & youth, through want of wiſedome, ſpeake and do many things ful of folly: ſo we let fall in word and deed, alas how many things, in which the work and direction of true wiſdome is wanting?

Vſe. Let us then labour to finde this want in our ſelves, & ſee our folly, that we may be made wiſe. The more we grow in yeares, the more we ſee what lacke of civill wiſdome we had in youth, So it ſhould be here. the auncienter we grow in Chriſtianitie, the more we ſhould diſcern the folly in us, and want of wiſdome, which is from above.

Doct 3. Let us not be diſmaid, who are conſcious of lack this way: things are not begun & perfected at once; wiſdō muſt get up frō one degre to another in us.

Obſerve thirdly, that he prayeth for revelatiō, as wel as wiſdome; that we have neede not onely of wiſedome whereby to underſtand, but of light manifeſting the ſpiritual things which are to be underſtood of us: He prayeth both for one and other wiſedome and revelation: To have inward facultie of ſeeing is one thing, to have outward light, by meane wherof to ſee, is another: Light muſt come to light before we can ſee; the light in the eye, muſt meet with the outward light of the Sun, or a Candle, or ſome other lightſome body, or nothing is perceived: So the light of wiſdome which is inherent in the *Soul*, muſt have ſhining to it this light of revelation, which doth make manifeſt things ſpirituall or though our ſight be never ſo quick, we ſhal be invironed with darkneſſe: The ſpirit is fitly *ergo*, compared with fire, which hath not onely heat reſolving numbneſſe, and making ſtarke joynts active; but it hath light gratefull to the eye of the body: So the Spirit hath both love which warmeth our frozen hearts and affections, and alſo this light of revelation which delighteth the eye of the underſtanding, and manifeſteth to the view of it, things that are heavenly. *Vſe.*

Wherefore let us ſeek to God for this comfortable effect of his ſpirit: Even as he can lay his hand on this bodily light by a clond, intercepting the ſhining of it, ſo can he with-draw this illumination of his ſpirit, & cauſe us to grope as it were in darkeneſſe, though the eye of our mindes were neither ſhut up, nor otherwiſe troubled. Doe we not ſometimes ſee things comfortable, and on a ſodain feel them eclipſed, when no ſinne hath inwardly altered the ſtate of our ſouls, this heavenly illumination now ſpreading it ſelf through the word of promiſe we ſet before us, now preſently withdrawn or much obſcured? It is a wonder how weak men of underſtanding and godly wiſedome ſhould ſee clearly and joyfully the things of their peace; yea, the wil of God, in which they are to walk, & men for Con-

ſcience equall to them, for underſtanding and godly wiſdome far before, ſhould walk onely inabled with much adoe to carry on their courſe in faith and obedience; I cannot find any reaſon for it, but in this outward revelation, which ſhineth far more brightly to the one then the other. Now by moon-light a weak eye will read or write better then the ſharpeſt ſight can by twi-light, when now day firſt breaketh.

Doct. 4. Obſerve fourthly, who it is that worketh in us all true wiſdome, even God, by the ſpirit of Chriſt: I told you it is therefore called the Spirit of wiſedome, becauſe the ſpirit from the Father and the Son doth work it in us: It is not pregnance of naturall wit, can make us wiſe to ſalvation, nor ripeneſſe of yeares, not many wiſe; and grace we ſee is not common to gray hayres; *It is a ſpirit, and the inſpiration of the Almighty, that giveth underſtanding*, *Iob* 32. 8. Nevertheleſſe, we do attain ripeneſſe of wiſdome by means, even as we ſee in naturall men, they come to a more full meaſure of civill wiſdome, not without meanes making way to it. How doth a foolish youth grow a wiſe man? Firſt one day teacheth another; he as his dayes increaſe getteth knowledge of many things; Secondly, He taſteth as we ſay, many waters; and findeth by experience the good in ſome things, the evill in other-ſome; Thirdly, he groweth by ſome meanes weaned from his youthfull luſts, which like a back-bias did draw after themſelves the underſtanding: thus when his knowledge is increaſed, when he hath gathered experience and ſowed his wild oates, as we ſay, he groweth a wiſe ſtaid perſon: In the ſame manner, when God hath brought us on to know, to prove things by our own experience, and to be weaned from the luſts of ſinne, which are the true folly bound in our hearts, then he cauſeth wiſedome in farre greater meaſure to enter into us. We ſee then to whom we muſt give al thanks for what wiſdome ſoever we have received, and to whom we muſt flye for the increaſing of it, even to God, who giveth it plentifully and upbraideth us not. *See what is written verſe* 8.

VERS. 18. Now followeth the manner or way in which he would have them beſtowed, *through the knowledge, or acknowledging of Chriſt*. Obſerve, to grow up in the acknowledging of Chriſt, is the way to attain the more full meaſure of the ſpirit in every kinde. 2. *Pet.* 1. Every thing is ſaid to be given us, which reſpecteth life or godlineſſe, through the knowledge or acknowledging of Chriſt. When we firſt come to know him as the truth is in him, we partake according to our meaſure in his ſpirit; when we grow to behold him as in a mirrour or glaſſe, more clearly, we are turned into the ſame glorious image by the ſpirit of the Lord more and more; *when we ſhall ſee him and know him evidently and fully, we ſhall be as he is*, 1 *Iohn* 3. The more we know him, the more fully he dwelleth in us, the more we enjoy the influence of his ſpirit; even as this bodily Sun, the neerer it approacheth to us, the more we have the light and heat of it.

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Uſe. Wherefore, let us labour to grow up in the knowledge, and affectionate acknow-

acknowledging of Christ our Saviour. It is read of those indian Gymnosophists, that they would lie all the day gazing upon the beauty of this bodily Sun; but how should we delight, with the eye of the mind to contemplate on this Son of righteousnes, which while we view, it will transform us into the same glorious image which himself enjoyeth?

Now followeth the end: But before he setteth it down, he doth more clearely and fully lay down the thing which he intreated for them; for these words are governed of the verbe *given*, in the former verse, and are *Ergo*, put in the same case with the former, *viz.* the spirit of wisdome and revelation, and that without any particle which should couple them, because they are brought in by way of explanation, in which case the copulative is often omitted, as, *vers.* 7. 1 *Pet.* 1. *vers.* 3. 4. For, to have eyes of understanding enlightned, differeth not from that former, to have given the spirit of wisdome and revelation, but that it doth more roundly and fully note the same benefit, and that without any insinuation of the cause, *viz.* that spirit from which it commeth; this then thus commeth. When I ask for you a spirit of wisedome and revelation, my meaning is, to speak more roundly and nakedly, I ask, that he would give you eyes of understanding enlightned: The end followeth; First propounded, then more clearly expounded: Propounded in these words: *That you may know the hope of his calling*. For clearing whereof, you must know, that hope is put for things hoped for, not for the grace of hope, which springeth from faith: Thus we say, he is a man of fair hopes, we mean goodly lands, which in likelyhood will befall him. Now this hope is described from an antecedent benefit the ground of it, *viz.* Gods calling them by the Gospell: and whereas there is an outward significative effectual calling, wherewith many are called, who are not separated from others; this is meant of that inward operative and effectuall calling, which the Scripture doth describe with additions, *viz.* that it is a calling *according to purpose*, a high and heavenly calling, a holy calling. The end of the verse expoundeth this hope, by this, that it is an inheritance, described from the glory, yea, the riches or abundance of glory adjoyned unto it, and from the persons who are the subject of it, *the Saints*.

VERS. 18. *Doct.* 1.

The sum of the verse. When I ask for you a spirit of wisdome and revelation, my meaning is, I ask at God that he would give you the eyes of your understanding inlightned, that ye may be able to know those good things which you have in hope, having been called of God to the obtaining of them, through the ministery of the Gospell, even to know what is the abundant glory of that his inheritance, which he will of grace distribute among the Saints: for the particle we read (*in*) the Saints, doth signifie *in* or *amongst*, and is so read. *Acts* 26. 18.

Observe then first, that those whose spirituall sight is restored, have need still to depend on God, that their eyes may be more and more inlightned by him: These were now light in the Lord, had their eyes opened, yet thus he

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prayeth for them: As it is with bodily ſickneſſes, when we recover out of them, health commeth not all at once, but by ounces, as we ſay; ſo in ſpiritual: When God doth now raiſe us up from our death, we neither are fully ſanctified, nor yet fully inlightned; It is with us as with the blinde man, *Mark* 8 14. we ſee, but confuſedly and indiſtinctly. Now this inlightning comprehendeth theſe foure things, which we have ſtill need to ſeek to God for.

1. Firſt, the removall of thoſe things which put impediment to our ſight; a ſeeing eye may have miſts dazeling it, humours falling and diſtilling into it, yea, ſome film or skin growing over it: So an eye of the ſoul, which now ſeeth, may have miſts of ignorance, clouds of luſts, veyles of hardneſſe of heart, all hindering this faculty of ſeeing, in the action of it: We muſt therfore look to God for the eye-ſalve, and the help of his hand in theſe regards.

2. Secondly, We have need that the inward light of knowledge be augmented in us. The inward light of the bodily eye, is not ſo great in an infant, as it is now in a man grown; ſo it is, that the inward light of the mind, by an addition of wiſdome and knowledge, taketh increaſe.

3. The third thing we have ſtill need of, is that God ſhould ſhine unto us with a light of revelation in his word: for as the bodily eye cannot be inlightned to ſee, till it hath outward light afforded; ſo it is with the ſoul, and the eye thereof. But of this before is ſpoken.

4. The fourth thing, is a direction and application of the eye of our mind, to behold things that are ſpirituall. If the naturall man and all his faculties move in God, much more the ſpirituall. *Prov.* 20. 12. God is ſaid to make the eye ſeeing, and the eare hearing, that is, not onely to create them, but govern and apply them to that they do; otherwiſe we might be like to *Hagar*, not ſeeing that which was before our eyes. Even as it is not the eye ſo much that ſeeth, as the ſoul in and by the eye, whence it is, that if the mind be abſtracted in ſome ſerious thought, men ſee not that which is before them; So it is not ſo much the eye of our underſtanding, as the ſpirit of Chriſt, which is the ſoul of al the body myſtically, which doth cauſe ſight in us. We do every thing but ſecondarily and inſtrumentally, it being God who giveth principally both to will and to do; and all theſe are here to be conceived, becauſe the end which the Apoſtle doth aim at, cannot be attained without them.

Vſe 1. To comfort weak ones who know but any thing, if it be in truth, ſo as it maketh them endeavour more conſcionably to obey. Hadſt thou long been without ſight, ſhouldeſt thou but be able to diſcerne thy hand held juſt before thine eyes, it would glad thee, becauſe it is a token of ſight now comming on thee; ſo this little ſight, when the heart is conſcionably affected, is a pledge of more returning to us, who are darkneſſe it ſelf, quite devoide of ſaving knowledge by nature.

Vſe 2. This muſt make us ſtill follow God, and uſe all meanes to be further inlightned: Were our eyes ſore, and the ſight of them not perished but depraved

prayed onely or diminished, what would we not do to get help? yea, we would abide strong smarting waters, but we would mend this defect in them; how much more should we seek to amend all defects in the eyes of our understandings?

Observe secondly from hence, that he doth pray that they might know their hope, the matter of their inheritance, that even true beleevers know not at first, in any measure, those hopes which are kept in heaven for them: Naturally we know nothing of the hope to come; When God doth now regenerate to these hopes, we do know them in some measure, but nothing as we ought, and may come to know them, if we be not wanting to our selves: Even as earthly heires in their minority, through want of earthly wisdome, they know in generall that they have inheritances, and where they lie, but they do not particularly and exactly know the severall lordships which belong to them, the worth of them, &c. yet the neerer they come to age, the more they winde out such particulars; so it is with us: We do at first know things very confusedly, and the neerer we grow to our salvation, the more we come into the understanding of these things.

Now the reason why these hopes are not so known, is partly in the excellency of them, and the glorious light which is in them; if the law hath his wonders in it, *Psal.* 119. 18. what a wonderfull thing is this, which is the upshot of all, the Gospell? Again, the weak sight we see of young things in Christianity, is not proportioned and fitted as yet, to so high an object as this is. Bring the light of a candle neer to the naturall babe, and it cannot endure to look up against it. Thirdly, even as children are so taken up with their childish common-wealth, that they cannot bend themselves to the more serious consideration of more important matters; so beleevers are a great while so carnally affected, that they cannot set themselves to purpose about this contemplation. Fourthly and lastly, as heires in earth want not crafty companions about them, who will keep them from knowing the worth of things which belong to them, so the Devill doth labour nothing more then to keep us hood-winked this way.

The Use is, first, to rebuke such who will not seek to have further knowledge of their excellent hopes kept from them in the heavens. Men will prie into all their hopes and possibilities in earth; yea, if it be a thing which in reversion may do good happily to some of their children, they will make account of it; they will know these things too well, till they are proud; count them as fools who know them not, and yet never seek to know their freehold in heaven. *Use* 1.

In the second place, this must stirre us up to seek after those hopes, to get the knowledge of the things kept for us: These are not like earthly hopes, they make their eyes fall out who waite on them, and sometime never come neer them; such were *Absalons* and *Adonijahs* hopes: sometime they are gotten, but prove no blessing, it being with them as it was with the quails which *Use* 2.

2 Theſ. 2. Tit. 2. 1 Pet. 1. were given Iſrael. But what if they be gotten & poſſeſſed in death they periſh, for death divorceth a man from all theſe earthly things he enioyeth. But theſe hopes wil not let us be ashamed, theſe are good and bleſſed hopes, yea, life it ſelfe a living hope; till we know this hope we have in heaven, we cannot be heavenly minded; for where a man hath hope, thither his ſoule wil looke out, and be more there then where he is bodily preſent: This is it which maketh us purge our ſelves. Men that hope to ſtand before Princes, will refine their behaviours, and furnish themſelves with all kinde of complement: This knowledge of our hope is the ſpurre of action; men worke cheerefully when they know an ample reward abideth them: It is a ground of all patience, ſweete in hope, maketh that which is ſower for the preſent, goe down more ſweetly.

Doct. 3. Obſerve thirdly, *Hope of his calling.*] That there is no grounded hope, but onely of ſuch things as God hath called us to obtaine: We could not have hope of ſalvation, Gods kingdome, life eternall, had not God called us hereunto, 1 *Theſ.* 1. 12. *He hath called us to his kingdome and glory.* 2. *Theſ.* 2. 14. *He hath called us to obtaine life, Col.* 1. it is ſaid, that the Coloſſians now had a hope laid up in heaven, when they had heard the word of truth, even the Goſpel of ſalvation. As no man can hope to ſtand before a mortall Prince in place of dignity and office, till the King doe cal him thereunto; ſo none can groundedly looke to be in glorious condition in Gods kingdome, till hee have called him hereunto. Here briefely it ſhall not be amiſſe to conſider what this calling is. 2. How we may know that we are effectually called.

For the firſt, this calling is ſuch a revealing of his grace within our harts or mindes, as doth make us come to him and follow him for the obtaining of life through Chriſt: As a man hath both a ſoule and a body, ſo this cal ſtandeth not onely in the outward word which ſoundeth in the eare, but that inward revelation which God maketh within the heart; *I will ſpeake to their hearts.* The heart of *Lydea* was opened. Secondly, I ſay it maketh us come and follow God for obtaining life and glory, to which he hath called us: for God ſpeaketh inwardly & outwardly to many, who are not effectually called, becauſe God doth not intend to convert them & make them follow; but this calling, according to his purpoſe, is never without effect: It is with us in this cal as it was with thoſe Chriſt called to follow him, *Mat.* 4. 20 hee did ſo reveale his will within them, that they preſently obeyed.

2. We may know our ſelves called. Firſt, if our hearts anſwere God; Thus *Paul. Acts* 9. *Lord what wil thou I ſhould doe? Acts* 26. *I was not diſobedient to the heavenly viſion.* When God ſpeaketh within us his grace or calleth us to this or that, according to his effectuall purpoſe, our hearts eccho-wiſe reſound, *Thou art our God. Hoſea* 2. *vlt. Speake Lord, thy ſervant heareth.*

Secondly, it is ſeene by this that it maketh us ſeparate and ſtand out from the

the world: If a governour call out a servant to do this or that, he is separated from all his fellow servants, and set a part for a businesse wherein they intermeddle not; so it is here; from what time God doth call us unto salvation, he doth set us a part from all others, to be as it were the *first fruits of his creatures, Iam.* 1. 18. even from prophane persons, civill men, without religion, religious men in show, without power, Heretickes, Schismatickes, his calling doth make us come out from these, so that wee cannot be of one heart with them, nor they with us.

Thirdly, by the spirit received; When God called *Saul*, he did put into him another spirit, agreeing to the condition whereto he was called: and men called to places of dignitie, presently there is a spring of spirits in them, answering that estate; so God also, when he calleth to his kingdome and glory, he doth give them a spirit which doth aspire and make them endeavour to that prize of this, their high calling in Christ.

Lastly, by thankfulnesse to God, in regard of this favour, that he hath called us out of our naturall estate of misery, to such hope in Christ.

The Vse is, to let men see their vanitie, who though they obey no part of Gods will revealed to them, though they are so far from separating from prophane worldly-minded persons, that they cannot be themselves in any other company, they traduce others as proud, singular, humorous Puritans, who have no spirit apparant, but a spirit of pride, wrath, lust, &c yet they hope for salvation & Gods kingdom. This is to hope to have this or that from God, before he hath called me to obtaine it; which is all one, as if I should hope to be Lord Chamberlaine, though the King never made me heare any inkling of such a matter. *Vse* 1.

This must stirre us up to get knowledge of this, that we are called. Hence followeth all grounded hope; Beside, this is all our stay, he who hath called us is able to possesse us of th t whereunto he hath called us. If earthly Kings call a subiect to this or that honour, their cal is effectual, accompanied with that power which will set them in it; So the Lord will certainely set us in possession of that to wh ch he hath called us in Christ; as Gods call and annointing *David* to the kingdome, did sustain him against all incounters; So must it do with us, who are called and annointed in spirituall manner, to that heavenly Kingdome; *He who hath called you to his eternall kingdome, after ye have suffered a while, strengthen you, stablish you*, 1. *Pet.* 5. *Vse* 2.

From his exposition of the hope to wh ch we are called, observe first, that the inheritance kept for us, is abundantly glorious: This word (*riches*) set before any thing, doth signifie the abundant measure of that to which it is annexed: *Oh the riches of the wisdome of God! Rom.* 11. The state we are in, is much different from that which is reserved for us, *Esay* 64. *The things are wonderfull which God will worke for his*, 2 *Cor.* 4. We are passing through this vale of misery, to an excellent eternall weight of glory. An heir *Doct.* 4.

apparant

apparant in his mothers womb, or child-hood, hath nothing, to the glory which he commeth to have when now he swayeth the scepter, and sitteth in the throne of his majesty; so it is with us; that we have now, is nothing to the glory of that which shal in the last time be manifested. The inheritance of a kingdome hath annexed to it great glory; as for example; *Solomons* kingdome, when the Queene of *Sheba* did observe it, her spirit failed through astonishment; What was his kingdome, in comparison of this eternal one, to which we are called? He had royall apparel wherewith he was clothed, and to see a King in his richest robes, as say in his Parlament robes, is a sight somewhat glorious, nevertheless, the lillie (as our Saviour speaketh) doth exceede all that Art can set them out with: but the Saints shall shine as the Sunne, and be cloathed as it were with light it selfe, as was showne in Christ his transfiguration: he had a sumptuous pallace, but not to be compared with those eternall mansions in the third heavens prepared for us: He was accompanied with the Peeres of his kingdome; but we shal have the presence of God himselfe, Christ, the spirit, Angels. Finally, he had a most magnificent provision for his table, but not like the Manna, not like that true tree of life, which we shal feede of in the Paradise of our God.

Wherefore let this draw up our hearts. Riches and glory, what doe they not with mortall men? but alas, these worldly riches and glorious dignities, are but pictures, not having the substance of that they show for: Men will sue upon their knees to recover small inheritances on earth. While time lasteth seeke this inheritance; Let us thinke what a heart-breake it is to a man, when hee doth finde that by some default, he hath forfeited some earthly matters, which hee might have held, had hee beene wary; but what a griefe and confusion will this cause, when men shall see, that through carelesnesse, they have lost an everlasting inheritance of glory, which they might have attained? There is but one life betwixt us and possession; why should we be so negligent as we are?

The poore children of God must hence comfort themselves, that God hath thus exalted them, & not envy worldly men their ful estates in this present world. Heyres are glad to borrow trifles with Servants sometime, while they are under government: so God doth hold his Children low for a while, in this present life. Again, why should we envy them, seeing they have but a state of life granted them in this most remote and utmost part of our inheritance? Will a Childe thinke much a Parent should give a pension for life out of this or that while he hath greater things farre left him, yea, the inheritance of that also, out of which an anuity as it were for a time is granted to some other? Thus it is our Father dealeth with us, while he doth both reserve for us greater things, and also bequeath the everlasting inheritance of heaven and earth to us, in which wicked ons have but a state of life, till we shall come to our ful age in Christ: *See more of this verse* 11.

Observe lastly, who they are, to whom belongeth this inheritance; *viz.* the *Saints*;

Saints; such as are not onely cleansed from the guilt of dead workes, but by the spirit of Christ renewed to true holinesse, and brought to walke in all holy Conversation, 2 *Pet.* 3. 11. 1 *Thes.* 4. 7. *For wee are called in Christ, both to outward sanctification.* See *Acts* 26 18. So likewise, *Coloss.* 1. *To receive inheritance with the Saints*: *Made us fit to have inheritance with the Saints in light.* If you aske this question, why wee shall have the inheritance of life? it is answered, the grace of God in Christ is the cause why we obtaine it. If you aske who shall have it, see *Psal.* 24. 3. 4. Hee whose hands are innocent, whose heart is pure, who looketh not to vanity. This inheritance as the glory of it decayeth not, no, doth not so much as wither; so it is for state an undefiled inheritance, *no vncleane thing may enter*, *Reuel.* 21. Againe, to whom doe men leave inheritances, is, it not to Children or Allies, who have the same flesh and bloud as it were with them? So God will not give his inheritance but to those who have the divine nature, and are made holy in some likenesse as hee is holy, though not in like perfection.

The use is, to let many see how they deceive themselves, who looke to be saved, but love not holinesse; they love to live after their ignorance and lusts; they will mocke at men, who will not runne to the same excesse of ryot which themselves doe. Know this, that when wise men will not leave their substance to children of an adultresse, God will never give thee the inheritance of glory, while thou continuest a childe of this world, loving nothing so much as the pleasures, pompe, and profits of it. *Vse* 1.

Let us in the second place, labour for holinesse; True holinesse it is not a good nature, nor moral justice, nor externall profession of religion so farre as standeth with our owne wills; No, where wee first renounce our will, there we first beginne to be holy. What then maketh Saints to finde out how our whole nature is polluted, to strike at the roote, and seeke to get purged of that sinne which dwelleth in us, to fight against those sinnes, custome, complection, age, company, most incline us unto, to seeke to God to make us grow up in holinesse and his feare; he that doth these things is happy; he that doth not these things is but a painted sheath, and whited sepulchre, he hath nothing but a powerlesse show, which the Lord abhorreth. *Vse* 2.

And what is the exceeding greatnesse of his power towards us who believe, according to the working of his mighty power. VERS. 19.

The second thing to be knowne, is the power of God; not that absolute power by which he can do what ever is possible, but that power ioyned with his will, which was put forth for finishing the worke of faith in them who now believed: This power is described by the quantity, in those words, *the exceeding greatnesse of his power*; from the persons whom it respecteth, *towards us who now believe*; the principall cause of their believing being next ad joyned: *viz. the efficacy of his mighty power.* which was put forth in raysing Christ from the dead. The summe. That you may not onely know the hope

of glory laid up for you, but also more fully see the excellent great power which hath wrought, doth worke, and will worke out for us who believe, all that salvation and glory we hope for in the heavens, for us I say, who are brought to believe by the selfe-same effectual working of Gods almighty power, which he wrought or shewed, while he raised Christ from the dead.

Doct. 1. Observe then first, that Gods believing children know not at first any thing clearely the great power of God which worketh in them. God doth worke wonderfully, *passing by us, & we se him not, changing his place and we observe him not, Iob.* 9. 11. *It is as nothing which we know of his wayes, Iob.* 26. *ult.* And as he revealeth his wisedome in afflicting us once, twice, and we heare him not; so he doth againe and againe manifest his power, but wee are not able to conceive it: This is part of that light to which is accesse, the eye of our mindes especially, at first weake, not able to looke against it.

Vse 1. Wee must not then be discouraged if we cannot conceive of God in any measure as wee desire. Our children at foure or five yeare old, what do they know of our wisdome, knowledge, strength? There is a common wealth in the head of a man, no part wherof once entreth into their childish understāding: When our children can so little trace the wayes of us their earthly parents, how much lesse able are we any thing fully to know the working of the strength, wisdome, mercy, which are in our heavenly Father? Some may thinke it strange that so exceeding great a power should worke and not be discerned, when the least bodily force put to us is presently perceived: but it is not with this power as with bodily, their working is violent & manifest, the working of this is sweet & imperceiveable; & when the heavens by their influence worke on bodies, & yet are not commonly discerned, how much lesse is it to be wondred at, if this spiritual Almighty power do insinuate it self in such sort, as it is not commonly observed by us? Againe, as the brightest light while it shineth in a thicke cloud, seemeth rather darkenesse then light: so this power while it worketh in middest of manifold weakenesses, is not to outward appearance so powerfull as it is in it selse.

Vse 2. Let us labor more & more to know this power of our God put forth for us. We love to know the strength of things, or earthly persons, to whom we trust, for till we know our selves on sure hand, our thoughts are not secure: Thus we should delight to know this power of God, to whom we trust, as the tower of our strength & rocke of our salvation. The power of God is an article of belief, not that it is, (if we speake of it absolutely) a thing promised, but it is a property of him who promiseth, without which revealed and believed, our faith in the promises would waver, & be of none effect. If one not worth two pence would promise me to help me with 20 pound, I could not rest in his promise, because I am not perswaded he is of ability to perform; so, longer then we can perswade our selves of Gods powr to perform, wee cannot believe this or that promised. Hence *Abraham* believed Gods power, as a supporter of him against such temptation as said that the thing

formerly

formerly promiſed in *Iſaac* could not take effect; and ſo *Paul*, 2 *Tim.* 1. I *know whom I have believed, who is able to keepe that I have truſted him with, to that day.* How could we ever believe that hope touching the reſurrection & glorification of our bodies, did we not believe this; as a revealed property in God promiſing, *viz.* that he is of ſuch power as can ſu due all things to it ſelf. Againe, the want of the knowledge of this power of God maketh many who otherwiſe uſe all good meanes thinke, O ſuch a thing will never be holpen with them.

But it may be asked, by what meanes we may come to know this power better. *Anſ* Firſt, by ſeeking to God, who hath promiſed we ſhall know him to the leaſt of us, praying him to open our eyes, that we may ſomewhat more ſee this his glory. Secondly, by looking into that double mirrour of his word and of his works, through which the light of this his glorious power reflecteth to our ſight. Thirdly, by obſerving the experience we have our ſelves of this power, both working in us, and for us.

Obſerve ſecondly; who they are in whom this power worketh, and for whom it is ready to worke; even true beleveers. We come to have the divine power giving us, or working for us all things, to life and godlineſſe, through the acknowledging of Chriſt. The more we are united with any thing, the more we feele the vertue of it working upon us, and aſſimulating or making us like it ſelfe: as we ſee in things caſt into the fire, which the fire doth ſo worke on, that it turneth them into fire, or maketh them red hot and fiery, like it ſelfe. Thus the more wee by beliefe are united with God in Chriſt, the more doth his vertue or power worke upon us, both in conforming us to himſelfe, and in doing otherwiſe what ever is behoovefull. There are ſundry things, in regard whereof, this ſo excellent power hath wrought, and doth worke in beleevers; and ſome things, in regard whereof it is ready to worke further: What a power is that which doth ſo change them, and make them Lambes of Lyons, chaſte and ſober of filthy and intemperate, humble of proud, a thing more hard then for a Cammell to paſſe by the eye of a needle? Secondly, to continue and promote the worke of ſanctification in us, who are carnall, ſold under ſinne, a thing no leſſe ſtrange, then to keepe in fire, and make it burne higher and higher on the water. Thirdly, the quickning of us with heavenly deſires and holy affections, is no ſmall power; neither is it leſſe wonderfull, then to ſee Iron and Lead flying upward, were it no leſſe frequently wrought then the other. Againe, what a power is it, that inwardly confirmeth and ſtrengtheneth us, that we are not overcome; yea, that doth chaine up theſe ſpirits of darkeneſſe, that they are not able diſturbantly to aſſayle us? theſe things are daily done in us. Now this power is ready to worke in times to come, our deliverance from all evils, the further ſupply of graces which we yet finde our ſelves to want, the further healing of our finful natures, the full redemption of our ſoules and bodies. *Doct.* 2.

Vſe 1. The Vſe is, firſt, to ſtir us up to thankfulneſſe, who have found the power of God working thus for us, yea, that it is with us, to worke further for us, what ever belongeth to our ſalvation. They who did finde Chriſts miracles, power, caſting out divels in thē, healing leproſies, they were bound to praiſe him; but we are epitomies of all his miraculous cures, in healing us, he doth shew them all; Dumb ſpirits, deafe ſpirits, crooked ſpirits, who do ſo hold the joynts of our hearts downwards, that they cannot look up; Leproſies, Lunacies, &c. that is done in us, which anſwereth them all; but that his power should be ſtill toward us, to worke further things in our behalfe, this is matter of much rejoycing. Feare not thou whoſe heart beleeveth; in fire and water he is with thee, to deliver thee: if thou doeſt ſee no footſteps or prints of ſome graces in thy ſelfe, which thou much deſireſt; that power is with thee which calleth and maketh the things which are not, ſtand forth as if they were: If thou haſt ſinfull inclinations of never ſuch ſtrength and continuance, that power is with thee which can dry up theſe iſſues, and heale infirmities of longeſt continuance.

Vſe 2. Secondly, let us labour as we will have this power worke more and more in us, ſo to grow up in beliefe: Chriſt could not show his apparant miraculous power, where unbeliefe hindred; ſo he will not diſplay this power in thoſe, who labour not by faith to give him glory. It is one thing to know this power, another thing to have this power working in us: The meanes of the former were above briefly touched; It shall not be amiſſe to mention ſome alſo concerning this latter. The firſt is I ſay, growing up in faith: The ſecond, is a conſcience of our own inability. Saint *Paul* was full of this: we are not able to thinke a thought, when we were of no ſtrength: As one muſt have conſcience of his folly, before he can be made wiſe; ſo before we can have the power of God work in us, and ſtrengthen us, we muſt be conſcious of our own utter inability to every good word and worke.

Thirdly, we muſt ſubmit our ſelves to all kinde of weake eſtates and conditions, into which God shall lead us; for God doth commonly manifeſt his power in infirmities, as *Paul* ſpeaketh, 2 *Cor.* 12. Laſtly, we muſt glorifie this power, in that it doth or hath wrought for us; this is *Pauls* practiſe every where: *I can doe every thing, Chriſt ſtrengthning me; I ſtrive, through the power that worketh in me mightily, Coloſ.* 1. *ult.*

Doct. 3. Obſerve laſtly, that it is the effectuall working of Gods almighty power, which bringeth us to beleeve. The Goſpell is called the power of God, that is, an inſtrument of Gods almighty power, which worketh faith in us to ſalvation: So *Coloſ.* 2, 12. Faith is ſaid to be of Gods effectuall working, and, 2 *Cor.* 4. 6. God who brought light out of darkneſſe, is ſaid to have shined into our hearts, and to have inlightned us with the knowledge of Gods glory, in the face of Chriſt: For the creating of us anew in Chriſt, is a greater work, then giving us our naturall being in *Adam*, and *ergo*, may not be aſcribed to any power which is not almighty: Which will yet be more apparant, if

if we consider what state we are in of our selves, when he bringeth us to beleeve; *We are dead, Ephesians* 2. Now to raise from naturall death, is an effect proper to that power Almighty. Secondly, if we consider what powers doe hold us captive, even those strong ones, whom none but the strongest can over-master. Thirdly, if we consider to what estate God doth lift us up by beleeving, even to such an estate, as is without comparison, more excellent then that we received: Now to bring us from death, under which so mighty ones hold us captive, to such a life so unutterably glorious, must needs be the working of a power almighty. But here three things are for further understanding of this point, to be considered. First, in what standeth that effectuall help, by which we come unto God. Secondly, in what order it doth make us come to God, whether immediately, or by some preparation going before. Thirdly, whether it leave the will at liberty, actually to resist it, yea or no.

See for the finishing of this Doctrine, that which follows hereafter, at this marke in the Margent, ‡

To the first, it is plaine, that the effectuall helpe which maketh us come to God by beliefe, is the efficacy of Gods almighty power, put forth to such purpose: For so farre as God doth intend to worke, so farre he putteth forth his omnipotent power to accomplish. But God doth intend to mak some before othersome come unto him, and, ἐγὼ, he doth stretch out the arme of his power, to effect this in them. Nevertheless, to speak more fully; though this be the principall, it is not the sole cause in conversion: We may then consider three causes. First, the principall, *viz.* this power. Secondly, the instrumentall, both of the word sounding in our eares, and that inward illumination and inspiration wrought within us, by which as an internall word, God speaketh in the minde. Thirdly, a formall cause, a free gracious disposition or habit of faith, by which the will is inclined agreeably to the disposition of it, to come unto God: so that the more full answer to this question, *viz.* What is all that effectuall help whereby I come to God, is this: It is a mixt thing standing partly of that almighty power of his, put forth for my good, partly of that word *outward* and *inward*, *by* and *with* which his power is put forth; partly in that spirit of faith, and supernaturall life, which his almighty power through his Word bringeth forth in my soule. What was that help whereby Christ made *Lazarus* able to come to him, out of the grave of naturall death? The principall was Christs power almighty; the instrumentall, his voice; the formall cause immediately helping to it, or working it, was the spirit of naturall life, which the power of Christ by his word, restored to this dead corps, which now was fallen. And thus you have the effectuall helpe or grace, by which wee come actually to convert; for that Gods power put forth to work good for us, is a helpe given from his free grace, or his free favour toward us cannot be doubted, when the Scripture every where maketh him our helper, from his meere grace. If we lend our arme or hand to helpe one, being no way tyed to it, it is a help given from our free favour. That his call, in- 1.

ward or outward, and habit of grace, wrought in us, may be fitly called grace effectually helpfull to the acts brought forth by them none denyeth, though all will not have habit needfull to out first conversion. And this first thing is well to be noted; for from hence we may gather in what standeth the efficacie of Grace, effectuall to conversion, *viz.* In Gods effectuall power, put forth to execute his intention which he hath of converting some actually before othersome; it doth not stand in any congruity or temperature of Grace, correspondent to our nature; for this doth argue that there is inwardly an incorrupted, a connaturall disposition to receive grace. This maketh the effect of conversion to depend as much on the active capacity of the will, as on the Grace of God; nay more: for it maketh the Grace of God work it morally and externally, and the will of man from a power within it self, which doth more inwardly enter the effect of conversion then the other, as he who perswadeth me to give an almes, is not the cause of it so essentially as I am, who out of my pleasure give it upon his first motion.

2. To the second I answer, that God doth use so to work our comming to him by beliefe, that he doth first for the most part prepare us thereunto: As before we engraffe a Sience we cut it and set it for incision; and if a timber logge lie sunk into mudde, men set to their tacklings first to draw it out of the mire, before they lay it on Cart to carry it away: Thus God doth by his power often work some preservative change in a sinner, before he doth by his power and Word worke the spirit of faith in them, and make them come to him. Thus God by afflictions is said to boare the eare, and to prepare to conversion. When *Manasses* was humbled in great misery, he sought the Lord; Thus by conviction of sin they were pricked in heart and said, *What shall we do to be saved?* and then speedily received the Gospell believing: sometime by extraordinary terrours, rising from externall accidents, yea, hidden naturall causes; thus the Iaylor was prepared, and *Paul* himself by an extraordinary vision was brought to great astonishment: sometime by restraining, giving common gifts which make men for degree nearer, that is, in their kinde and state not so much removed, as others in the same state and kinde with nhem: Thus Christ said to the young man, who was rich and unconverted, *that he was near the kingdom*: Nay, God may by giving a man up to height of some sin, or sins, prepare one to conversion, as *Paul* and *Manasses*, the one left to persecuting, the other to those horrible outrages; that look as Physicians by ripening diseases make way to heale them; for sick matter is never more easily brought away, then when it in ripenesse and quantity exceedeth. Concerning this matter, for our better understanding, let these conclusions be remembred.

First, that these preparations are not absolutely necessary, for we see that God doth give to infants sanctifying grace, in whom none of these preparative operations can take place.

Secondly, we do not finde that they have been alwaies used, and therefore

fore this matter is to be understood as a thing most commonly falling forth, not otherwise: How was *Mathew* called? even at his custome, he followed presently, not as *Iudas*, but as a true convert to Christ, so in *Lydia*. for life and death being such contraries as have no third thing between them, which doth partake in them both, the one may be changed into the other, without any thing preparatory.

All things which God doth prepare to the receiving of Grace, and comming to him, they make not of themselves any thing to the introducing of Grace further then God intendeth this effect by them. Feare of hell, conscience of sin, never such afflictions, morall parts, and all gifts which may be without sanctifying Grace and true beliefe, many have all these, who yet never turne unfeignedly to God. When the sickness is now grown greater in quantity, this absolutely taken, maketh the parient further of health. But the Physician may intend this, because he doth see his medicine will the better work on it, and educe it, when it is grown to such ripeness. If a man fal out of a dead Palsie into a light Phrensie, phrensie of it self is no preparation to health, but to the Physician who can work on him more fitly in this taking then in the other, it may be a preparative to health: Thus to be like an aguish man on his good daies, or like to some mad men in the time of their intermissions, is in it self as far from state of health, as otherwise, but yet the Physician may use such a state, as a way to health, choosing rather to deale with him in this taking, then in the fit. Thus it is not the height of sin, it is not feare of hell, though contrary to the Apoplexie of deep security; it is not a morall course, which commeth not from true sanctification, that of themselves can make nearer the state of Grace, but onely in regard nf God, who doth intend to turne them hereunto. Thus if God stir up a man to live according to the light of nature virtuously, it may be in regard of Gods intention, a preparing him to receive further grace of effectuall vocation; but all a man can do from naturall strength, of it self profiteth nothing.

Fourthly, that where effectuall raising up the heart to faith beginneth, there Gods preparative works take an end: for as that which prepares the ground for seed, now ceaseth when the seed is to be sowne: so all these things, which as they are preparations do nothing but fit the soyle of the heart for Gods effectuall calling to be given, they have their end when this immortall seed commeth to be sown in us: beside that, a man is no sooner called, then he receiveth a spirit of faith, by which he is, as by a new heavenly form, in some manner quickned.

Fiftly, the Papists doctrine is here very defective, and false in part; Defective, for they speak nothing of preparatory courses, by which God doth bring us to come unto him by faith, but of such like operations by which God prepareth us, and we prepare our selves to be justified: Now we prepare our selves to justification, when the spirit doth without any habit of Grace, lift us up to supernaturall acts of beliefe, hope in God, love, sorrow

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for ſin, and feare of hell; in which many things are erronious; as firſt, that they make us lifted up to acts of this nature without habits, which is to make a blinde man ſee without giving his eye new ſight; to make us bring good fruits while yet we are not made good trees; to make us be juſtified by one faith, come into grace by our faith, ſtand in grace by another. The ſchoole not underſtanding the doctrine of preparation, conſider of it philoſophically, as a thing between Nature and Grace. Now between the things we worke out of naturall ſtrength, and thoſe we do meritoriouſly from Grace now infuſed into us, and inherent in us, they deviſe a third kinde of workes, which neither come from any power of ours meerly, nor yet from any ſupernaturall Grace inherent in us, and theſe are works done by eterdall ayde of the Spirit; whereas all the Scripture make that faith which is required to juſtification, to be the ſame with that which worketh by love; to be a faith fully formed, coming from a ſpirit of faith, that is, an habituall gift wrought by the Spirit; to be a faith believing on God, which the beſt pillars of Popiſh learning confeſſe to be an act of formed faith. Beſide they erre when they make feare of hell a thing immediately diſpoſing to juſtification, when the work of this is to move us to ſeek out of our ſelves after ſome word of faith, and this is caſt forth proportionably as faith and love enters: It may prepare to our converſion, not to our juſtification immediately. Again, when they make love actuall to go before juſtification, whereas love doth follow; For we love becauſe we have found love firſt; now no love is felt from God, till remiſſion of ſin and acceptance to life in ſome meaſure are felt and perceived: ſhould God lift us up to love him before his juſtification, he ſhould by making us love him, prepare us to beloved of him; *She loveth much, becauſe much is forgiven her.* In a word, ſetting aſide the act of a true faith, comming from an inward gift of the Spirit, inclining the heart to believe, there is no other thing preparing to juſtification immediately; where this is, there together in time, juſtification is received; there the ſpirit of love and hope are not wanting; *He who believeth, is paſſed from death to life:* Nevertheleſſe, we do long after, not feel our ſelves juſtified, nor perceive Grace to dwell in us ſo fully and manifeſtly as we deſire. Hence it is that ſometimes we are in feare, ſometime believe, hope, ſometime we are in repentant ſorrow, and by theſe we are led both to the manifeſt perceiving of that which is wrought in us, and to the more full meaſure of Peace and Grace, which we much deſire.

2. The ſecond queſtion then; in what order Gods power doth bring us to believe, is thus anſwered; That moſt commonly he doth in ſome kinde change us, and make us more fit, that ſo his word may be revealed in us, which accompanied with his mighty power, doth bring forth that ſupernaturall habit of faith, by which he doth incline us to move unto him.

3. Now for the third thing; Whether this help doth leave the will at liberty actually to reſiſt it, yea or no; the anſwer is, it doth not: That which the omni-

omnipotency of God is put forth to worke in the creature, that the creature cannot resist: But God putteth forth his omnipotency, and by the effectuall working of it, he may bring us to believe. The first part is not denyed: The second is here plainely set down, *viz.* That God doth bring us to believe by the effectuall working of no lesse power, then that which raised Christ from the dead.

That which maketh Gods ayde and grace put under the power of man, and not mans will to be under it, that is a Pelagian heresie: But to say that notwithstanding Gods helping grace man may resist, is to put grace in mans power, not to put mans will under the power of grace.

For the first part of the reason we may see it; for *Pelagius* taken up, because he yeelded nothing to grace as he ought, granted that he did not prefer it before the will, but put it under the power of it. That which maketh man able to frustrate Gods counsell touching his conversion is not to be granted: But power to resist all God can work, maketh him have power to frustrate Gods counsell: Indeed it would be thus in power of the creature to make God perjured in the things he hath sworn. To the second part of this reason some may happily answer, that this power maketh not man able to resist God, because he doth in his counsell decree nothing, but so that hee doth see this power is ready infallibly to performe it: But this is nothing that God doth so will and decree that he knoweth the creature will not resist him; for this doth infer no more, but that God shall not misse of any thing he willeth: it doth not prove he may not, but it abhorreth from Christian eares to say there is any power which may possibly make God a lyer, as well as to say, God shall not be found true in that he hath spoken. *Aug. de h. resibus 8*

That which is wrought in the will, not from any naturall power of suffering, but from the obedience in which it is to Gods almighty power, that the will hath no power to decline:

But the worke of conversion to God is wrought in it, from the obedience in which it standeth to Gods almighty power.

To understand it, things have a power of suffering, from their natures, inclining them to suffer this or that, as wax is naturally inclined to melt with heat; or a power which cannot but obey some agent working on them from without: thus a piece of wood may be made into an image. Now in regard of God, all things are in such a state of obedience, that they will come to any thing he will bring them: A stone by this power may be made into a man, even a Son of *Abraham*. Now that which things suffer from this power, whereby they obey agents working on them from without, that they cannot avoid: for every thing so far as it is come in obedience to another, so far it cannot resist. Now, that conversion is wrought in the will, as it standeth onely in obedience to Gods power, is plaine; for it hath no naturall inclination to suffer any thing, both for the being and manner of it, above nature: For there is no naturall power in an eye now blinde, to receive sight, which

is not in it ſelfe, but onely in regard of the manner in which it is to be reſtored, a thing ſupernaturall: How much leſſe in the eye of the minde, now become darkneſſe, to receive the light of ſaving knowledge, which in every way a thing both for matter and manner ſupernaturall unto it? Beſide, if there were a power naturall to receive converſion, then there muſt be ſome agent in nature able to work converſion; for there is not found a power naturall of ſuffering in any thing, but that we ſee alſo in nature a correſpondent power working upon it: Wherefore the will, not from any naturall inclination it hath, ſuffering this work of converſion, muſt needs ſuffer it as it is in obedience to Gods almighty power. Now to ſay it may reſiſt, as it is in obedience, is to ſpeak things contradictory: The Scripture doubteth not ſay in effect, that Gods will of predeſtinating, calling, and ſhewing mercy to ſalvation, is unreſiſtable; *Who hath reſiſted his will? Rom.* 9. and if it were needful, it might be ſhewed, eſpecially out of *Tertullian* and *Auſtin*, that Gods grace hath the free-will under the power of it. Out of *Auſtin*, That God by his omnipotent power inclineth wills whether he willeth, having them more in his power then we our ſelves; that his grace doth help us *indeclinabiter & inſeparabiliter*; which is all one, as if he ſhould ſay, it doth help our infirmity, not onely infallibly, but irreſiſtably; That it is not rejected of any hard heart, becauſe it is given to take away that hardneſſe of heart which might reſiſt; That the will of the Creator is the neceſſity of things, on Gods decree neceſſity followeth: But this labour is ſuperfluous to my intent. But it may be objected, that this doth take away the liberty of the will in converting, if the will be not able to do otherwiſe; for that which the will doth, not having power to do otherwiſe, in that it is not free. I anſwer with limitation, that which doth not having power to do otherwiſe from change in ſecond cauſes compelling it ſo to do, in that it is not free: Otherwiſe when this neceſſity commeth from Gods almighty will by himſelfe determining of it; for this doth ſo ſweetly determine the creature, that the power of it is no way changed or diminiſhed; as the omniporent will of God doth ſo in the falling out a contingent thing, as the not breaking Chriſts bones, as that the nature of contigencie in regard of all ſecondary cauſes, is no whit impaired. I anſwer ſecondly, that this opinion doth ground the freedom of will falſly; for the freedom of will, as it is a faculty voluntary or elective, doth not require this indifferency of exerciſing the act of it divers wayes, for the conſtituting of it. To cleare this the more, conſider that liberty may ſeeme to ſpring from three roots.

Firſt, from this indetermined indifferency, whereby the will is free, nothing determining it otherwiſe, as well to move it ſelfe to a diverſe thing, as to that whereto it moveth. Secondly, In regard of the flexibility which is in the habituall inclination, which might bend as eaſily to another diverſe thing, or to ſuſpend, as to move whereto it moveth.

Secondly, in regard of flexibility, which is in the habituall inclination, which

which might bend as eaſily to another diverſe thing, as to that whereto it goeth. Thirdly, In regard of the judgement, which doth go before the act of it, judgeing freely of it, as a thing which it is able to do, or not to do, or if it come into compariſon with other, judgeing of it as a thing to be done before other, and ſo moving to it. Now this I take to be the true root of liberty, whence actions are ſaid free, becauſe we out of a free judgement move about them for to do a thing, or ſpeak a thing, thus or thus, out of judgement thinking it free, or determining one, when it conſideroth a diverſe thing which it might do alſo, this maketh the action free; yea ſo free that it is done with election: For though the thing I work be neceſſary in regard of Gods will which hath determined it, yet I work it freely, while I do it out of ſuch a practicall judgement going before. As a man, though he ſpeak things for the matter of them never ſo true, yet while he ſpeaketh out of a judgement that the thing is falſe, he ſpeaketh falſly, though the thing ſpoken be otherwiſe true; neither doth God maintaine a falſe judgement in man, becauſe his judgement of other things free to him, is with this limitation in him for ought hee knoweth, and to do any thing from my will with judgement, that it is poſſible for me in ſome ſort if I would, to do otherwiſe, is enough to free working. To place the freedom of the judgement in judgeing the mean we uſe indifferent, ſuch as may be uſed, and not uſed, and yet the end attained, which I like not, becauſe Chriſtians cannot eſteem and account of faith, repentance, as means indifferent, when nevertheleſſe they beleeve and repent freely.

Now though the will was in creation, and is in Chriſtians inclinable to contraries, yet I do not think liberty to ſtand in this native flexibility, which is inclinable hither and thither, much leſſe in liberty of exerciſing power too or fro, as being herein by no power predetermined. For firſt, the will ſeemeth to be ſaid free in regard of ſomething no way bound, but the indifferency of the inclination in exerciſe are bound by Gods decree, ſo that nothing can be done, but what he hath determined.

Secondly, in men diſtracted in reaſon, the inherent flexibility of will is not altered, the exerciſe is no more phyſically predetermined then before, and yet they work not with liberty. Thirdly, were liberty in the flexibility, then the more our wills were flexible to things oppoſite, the more perfect were our liberty. Whereas we ſee Chriſtians, the more they grow in grace, the more their inclinableneſſe to ſin is diminiſhed; and when they have attained perfection, this flexibleneſſe to evill ſhall be totally removed.

The firſt opinion muſt be more nearely ſcanned. Many will have liberty nothing but ſuch a freedome, whereby God hath made his creature every way undetermined, ſo that when he doth any thing, he hath full power to do the contrary, or to ſuſpend. Now though this freedom might be defended againſt whatſoever is in any ſecond cauſe, *viz.* in this ſence, that he is free to exerciſe his power as well another way, as this he moveth, for any thing that

any creature can doe in heaven or earth, nay, for ought he can ſee in himſelfe alſo; But to hold this abſolute in regard of God himſelfe is a moſt prodigious conceit. Liberty in this ſenſe, accidentality, contingency, neceſſity, theſe are modalities agreeing to effects, as effects are in order to their ſecond cauſes, not to God who moſt certainly, neceſſarily, and wiſely hath willed them. Fire burneth not neceſſarily to Gods power, who can at pleaſure change it, or reſtraine the ſecond act of it, nothing falleth out accidentaly, as referred to him whoſe wiſe intention reacheth to every thing: So for contigency alſo, and liberty in the ſenſe before named. But it ſhall not be amiſſe to ſhew ſome reaſons why this is to be reiected.

1. That which exempteth a creature from being as an inſtrument under the power of God, is abſurd; but this doth ſo. It is proved thus, that which giveth the creature power to doe as he wil, when God hath done all he may unto him that doth make him no inſtrument ſubject to Gods power: *But* this opinion doth ſay, that when God hath done all he may, the creature is free to doe as he will. Some are not aſhamed to ſay that God doth not worke out of his omnipotency in the free-will of the creature; otherſome are not aſhamed to ſay, that even in works of grace, the will is not properly tearmed an inſtrumentall cauſe under God: ſome deny the aſſumption and proofe of it; becauſe this power came from God, and is ſuſtained by him, and he can doe what he will in man. But to this I ſay, a thing communicated & maintained to me by another is that it is: So this powr though given and maintained by God, yet is a power exempt ſo farre, that he may not by any power over rule it; and though God can doe what he will, yet it is one thing to be able to doe a thing by perſwaſion, which I may refuſe, another thing to doe it by power which I cannot refuſe: This latter by this opinion is denyed.

That which taketh away Gods infallible preſcience, is not to be granted, but to ſay the will of man is free no way determined doeth ſo: for knowledge is meaſured by the thing to be knowne, and therefore when the thing to be knowne is every way uncertaine, every where indetermined, knowledg cannot be certaine. The ſecond part of the reaſon is denyed; for they ſay, that God by a kind of knowledge doth ſee what a free creature now made will doe, if he be ſet in ſuch and ſuch circumſtances. I Anſwer, he doth indeed, becauſe he doth ſee how his power would determine him in ſuch & ſuch occaſions; but to make him ſee determination, when neither himſelfe hath any way determined him, when the circumſtances doe it not; when nothing in the free Creature doth determine him, is to make him ſee that which neither is in the Creature, nor in himſelfe to be ſeen. But let us aske this queſtion; How doth God ſee his Creature would worke thus or thus, ſet in ſuch & ſuch circumſtances, becauſe it is the nature of it to doe ſo? whence doth he ſee it is the nature of it ſo to be carryed? Here nothing can be anſwered, but becauſe his wiſedome and power the one hath aduiſed, the other

ther hath effectually wrought that hee should doe so, or that to which he concurreth. 2. In a word, God cannot know this or that mans conversion certainely from eternity, but hee must see it certaine in himselfe, willing it, or in the causes of it, or he must see it from all eternity, as being present to himselfe out of the causes; the former waies, this opinion denyeth; the latter is true, for God cannot see these things as existing forth of the causes from eternity to eternity, but they must have coeternall existance with him: he hath in eternity al things thus present, because indivisible eternitie is before, in, and after all measure of time; but that he hath them present from eternity, is an unconceiveable absurdity.

If God doe not determine and apply the creature to will and worke that which he worketh in the creature, then the creature is the cause why God worketh, and by consequent why he willeth this or that: but the creature is not the cause why God worketh and willeth. The first part is plain, for Gods concourse working this or that, must either goe before the Will, or else it must follow, accomplishing that which mans will willeth. Now the second part some openly graunt, but it is most absurd, both because it maketh God follow and cause a kind of tendance on mans will, as also by reason it maketh the will of man have a causall force on God himself. *Iames* saith, *We may not say, I will goe to such a place, unlesse God will.* This doctrine maketh God say, I will worke a Conuersion, Faith, Repentance, in such a Person, if he will. 3.

If the liberty of Will stand in such a power free for exercise, then Christ had not liberty or freedome of will: for God the Sonne oweing it as a conioyned instrument to it selfe guydance in every thing, should it have failed in any circumstance of due obedience, God himselfe should have been guilty. Now Christ had liberty and such as is the ground not onely of worke ing that which is good & praise-worthy, but that which was in some sort meritorious. But we will not prosecute these points, which wee shall have occasion in other places to unfold; The truth is, that whether wee looke at the preparation God maketh in some, or at the faith it selfe, both are wonderfull. What a power is that which shaketh the hearts of the most secure sinners? It is a strong winde which shaketh an Oake, but to bring a heart like the Taylors to tremble, is a matter arguing a mighty power. Againe, to give a hand or eye to one blind and maimed were much but the hand and eye of faith, great is the power by which they are restored. 4.

Wherefore let us looke to him who hath thus mightily brought us to believe, that he would finish our faith by the same power; the same power which maketh these things, conserueth them also: happy is he who doth see this power ready to confirme him in beleeving to the end. *Vse.* 1.

Wee see how they are deceived, who make God by his grace to conuert us so that he leaveth it in our power, whether we will come to him by faith or no; As if God did set his grace forth, as Chapmen doe wares, which the *Vse.* 2.

Customer may choose whether he will buy or no: But who can resist in that which Gods Almighty power is put forth to worke? Could his power be resisted, it were not almightie.

Lastly, we may see hence how many persons deceive themselves, who think Faith but a matter of opinion, or an imagination of things absent; who though they never felt the power of God working in them, yet perswade themselves they have faith as well as another; as if it were so sleight a thing, which no lesse power must worke in us, then that which raised Christ from the dead: But having thus dispatched the point for common edification, I wil for the benefit of such who are more ripe in understanding set downe my judgment in these three points following. (*See Page* 181.) this mark. ‡

Vers. 20. Now followeth the Description of that power which brought them to beleeve; from that which it wrought in Christ our head, *viz.* 1. His resurrection, which is set downe from the state in which he was raised; *raising him from the dead.* 2. The exaltion of Christ, which his power wrought; in which we are to marke; first, the kingly power he hath received, *& set him at his right hand*; secondly, the place where he hath it, *in the heavens above*; these visible heavens, for so the word signifieth: Thirdly, the persons; which are of two sorts; first, those who are subject to this power, as it is more generally taken, *verse* 21. & part of the 22; Secondly, those who are subiect to his power, as it is in speciall manner tempered with grace, in the words following; *A head to his Church*: the more particular consideration whereof shall here be unfolded. First, to cleare this 20. 21 *verses*, and part of the 22. *ver.* First, we must marke, that this which is a word, having reference to the efficacie or effectvall working of mighty power, which was wrought in Christ when he was now raised from the dead: As if it were not his minde to expresse a power like it for kinde so much as the selfe-same singular working which was wrought in our head. Secondly, to understand the raising him from the dead; we must know what death here is meant, and in what it standeth: Secondly, what this resurrection includeth. Christ suffered a supernatural death, so far as might stand with the unitie of his manhood, to the person of God the Sonne, and with the holinesse of his nature; but here is onely meant that natural death, which did a time hold his humane nature in the state of it. This death stood, first, in seperation of naturall soule & body Secondly, in the losse of all that sensitive life which the soule caused, and continued in the body. Thirdly, in the ceasing of all actions, wrought by the body as an instrument. Fourthly: in a desire to be againe conioyned unto the body. Now then the resurrection is such a worke of Gods power, which brought againe the soule of Christ to that body from which it had beene a little divorced, which caused it bring forth life in that body, worke by it as an instrument ioyned with it; finally, ioy in the conjunction of it. For better clearing Christs exaltion; we must first know what it is, to be set at Gods right hand. Secondly, what heavens are here to be understood.

Thirdly

Thirdly, what persons are meant by *principalities, powers*. Fourthly, what is meant by *putting all things under his feet*.

For the first, Saint *Paul* & *Peter*, doe confter it by raigning immediately over every creature, til the mystery of our redemption shal be finished, 1 *Cor.* 15.25 compared with *Psa.* 110.1. So to the Hebrews, he doth confter it, the setting Christ in the throne of majesty, *Heb.* 1.3. 8.1. *Heb.* 12.2. *At the right hand of the throne of God*. S. *Peter* maketh it al one, with making him Christ and Lord; See, *Acts* 2.35. 36. *Cha.* 5 31. But for the further opening, we must know. 1. What it is that is given. 2. To whom, and in what respect. 3. How long it is to continue. To the first, I answere that it is not the might of divine soveraigntie ouer the creature; for this doth so follow the nature of God, that it is necessary with euery person that hath this nature. This the Sonne could not relinquish, this he cannot be taken unto, as which doth necessarily agree to him, as God blessed for ever What is it then? A right of executing immediately & in a manner appropriate to this person, the soueraigne dominion of God, ouer euery creature: So that though the Father and Spirit haue a right and soueraignitie ouer the creature, yet they doe not immediately execute this in such sort as the Sonne doth; which maketh Christ say, *Iohn* 5. 22. *The Father iudgeth none but hath giuen all iudgement vnto the Sonne*. The Sonne by uoluntary dispensation sent by the Father, did empty himselfe and lay aside not onely the right of having dominion ouer euery creature, but of exercising and showing it forth in that nature he had assumed: The Father by uoluutary dispensation doth resigne to the Sonne the immediate execution of all power ouer euery creature, till the time that all things be subdued under him; This right, the one relinquished in the time of his humiliation, the other doth answerably leaue a time for the exaltation of his Sonne.

To the second I answere, this soueraigntie is giuen to the person of the Sonne, both as God and man now ascended; as God, for it is a power which none that is a pure creature can take or execute; and the Scriptre saith, *The Lord said to my Lord*, that is, to *Davids* seede as he was *Davids* Lord, according as Christ expoundeth it by his question; now *Davids* seede was not *Davids* Lord, as man, but as God. That it is given him as man, is plaine, because it is given him now ascended into heaven with his humane nature. Againe, that power is given to Christ as man, which is to be executed by him as man; but this kingdome is executed by Christ, so that his manhood doth concurre as an instrument working with his God-head, in the administration of it, *Iohn.* 5. 27. *He hath given him power to execute iudgement, in as he is Sonne of man.*

The third place is out of that *Psal* 110. and *Paul* construing it, 1 *Cor.* 15.24. 25. namely, that Christ shall give up this kingdome & cease to sit at the right hand of God in this manner in which now he doth; for then he shall no longer by his manhood execute goverment, neither shall he in manner

manner appropriate his perſon, but together with the Father and Spirit like as they, ſo ſhall hee ioyntly with them rule, and be all in all for ever.

The ſecond point for clearing the Texr is, what heavens are here underſtood; thoſe which *Paul* calleth the third heaven, above the ayre, clouds, and ſtarrie firmament. Faith doth beleeve a place above theſe: though Philoſophie know it not.

To the third I anſwer, the perſons over whome Chriſt is aduanced, are firſt deſcribed more particularly, but yet obſcurely. Secondly, more generally and plainly. The particular enumeration in theſe words; *Principalities, Powers, mights, dominations*: The more full and plaine opening of them in the words following; *Every name*, that is, every creature howſoever named, whether in the world, or whether belonging to the world to come.

But it is a queſtion who are ment by the former words. *Anſ.* They are commonly underſtood of Angels; but I take the firſt two to be names of excellency, found in this preſent world. Firſt, *Principalities and Powers*, when they are put for Angelicall natures, they are not termed ſo ſimply, but with an addition of the place; as, *Epheſ.* 3. 10. *Epheſ.* 6 12. but theſe words put for humane excellencies, wee read them ſimply, without any thing added. *Tit.* 3. 1 *Be ſubiect to principalities and powers*. Againe, I think this diſtribution of power, named in this world and in that to come, reſpecteth ſomething in this enumeration forenamed: the former, theſe two firſt named; the latter, the couple folowing: Thus I think alſo, *Col.* 1. 16. that enumeratiõ of *Throns, Dominions, Principalities, Powers*; the firſt two reſpect things inuiſible, or things in heaven; the latter two, things on earth; for he ſeemeth to illuſtrate each part of the diſtribution, by the particulars there inferred: Wherefore we may thus conceive of them.

Principalities, ſignifies thoſe in authority.

Powers, all ſecondarie powers ſent from them, as *Peter* ſpeaketh.

By *mights*, I underſtand *Angels*, putting foorth might in ſome miraculous effects of mercy, or iudgement; ſuch as the Angell, who did ſmite ſo many hundred thouſands in a night; the Angell which did the miraculous cure at the Poole, *Iohn* 5.

By *Dominations*, I underſtand ſuch Angels, whoſe miniſterie God uſeth in the goverment of kingdoms and provinces; for that God doth uſe their miniſterie, this may be gathered both out of *Daniel* and *Eccleſiaſtes*.

The putting all things under his feete, noteth nothing but that ſubiction in which every thing is to Chriſt, God onely excepted; read, *Heb.* 2. 8. Theſe things for opening the difficulties incident. The ſumme is. I wish your eies opened, that you may know the power of God toward you who beleeue, through the working of the power which was wrought in Chriſt, when God did raiſe him from the loweſt degree of his humiliation, even the ſtate of the dead, and did crowne him with dignitie, and kingly glory in the heavens, not onely giving him prerogative before both *Principalities and powers*, ſuch

ſuch

such as wee see in earth; yea, before *Mights and Dominations*, such as belong to the world to come; but giving him power over these and al creatures, so as hee hath them under his foote.

Observe then first from the 20. *verse*. *Which he wrought in Christ*. That the selfe same power put forth, in raising Christ our head, is that singular power which raiseth us: For looke as the almighty power put forth to make *Adam* a living spirit, was it which doth quicken us in our order, & bring us to have life and being from him: Thus the selfesame power which raised Christ to be a second *Adam* and quickning spirit to all who belong to him, that is the power which doth cause us in our time receive this supernaturall life and being from him: For Christ his resurrection, is both the resurrection of our soules and bodies, in as much as he is raised up, that he may be a fountaine and roote of all supernaturall life, his humane nature concurring with the divine, as an instrument with that which is more principall in the producing of it. *Doct.* 1.

By this we see further the vanity of such, who make God to doe nothing in our conversion, but that which wee may resist: Could wee resist his power, which made the first *Adam* a fountaine of generation unto us all? And shall we be able to resist the almighty power of God, raising Christ as a fountaine and roote of spirituall regeneration to all who are his? *Vse* 1.

This should make us thankefull to God, that he hath put forth such power to wards us, in the resurrection of his Sonne. Wee deeme it as his favour, who did appoint wee should descend carnally from the first parent of us, according to the flesh; but this is farre more worthy of praise, that even in raising, he should thinke on us, and appoint us to receive a resurrection of soule and body from him, in due time and order. *Vse* 2.

Observe secondly, that Christ is raised from state of the dead, that God doth leave his deareſt children to the depth of miseries, before he send relieſe: His owne Sonne left to conflict with a spirituall kinde of death, with desertion in regard of love ecclipsed, which impression of wrath, as due to our sinnes, with all the power of darkenesse, assayling him with naturall death in regards before opened; his owne Sonne left to this gulfe of evils, before salvation was showed: This he doth to glorifie his power, which doth not so brightly appeare till things are desperate. Secondly, that we might the better in extremities learne to trust on him, to bring us to this, he is glad to make our cases past all helpe we can perceive. And thirdly, to the end hee may the more endeare his benefits, he doth let us conflict long in the want of them. *Doct.* 2.

Let us not then be dismaied what ever wee suffer: I hope we are not yet come to death; let us looke at Christ, and not wish to be free from such condition, which our Lord and Master her endured before us: The rather let us have patience, how ever we be tryed, because God can never come with helpe too late, as men may, who bring things sometime to no purpose, when the matter is past helpe. *Vse.*

In th at Chriſt is raiſed; Obſerve, that God never ſo leaveth his, but he ſendeth ſalvation in due time: He left his people in *Ægypt*, in *Babilon*, till their civill ſtate was dead and deſperate; yet he delivered them. If he let them be ſwallowed, like *Ionas*, yet he will bring them forth againe, and ſhow them his ſalvation, for God is a helper at time of neede; ſuch is his faithfulneſſe, in the Mountaine he will provide, as *Abraham* ſaid. Thus though, he let his owne Sonne dye, yet he ſaueth him in due ſeaſon, and deliuereth him: There is a double ſalvation, one protecting and keeping evill that it ſhall not come neere us, nor once ceaze on us; the other is a keeping of us ſo as it ſhall not hold us, much leſſe prevaile over us: Thus God ſaved his Chriſt, accordingly as he asked, *when hee prayed with ſtrong cries to him that was able to ſave him from death*, Heb. 5. 9.

Vſe. Wherfore let this our Sauiours caſe comfort us in greateſt evils.! If the example of *Iob* is to be looked at, how much more this ſtandard of examples? What though thou ſeemeſt never ſo forſaken? what though many euils haue ſeized on thee? feare not, ſtand ſtill, ſaluation will ſhine forth in due ſeaſon. God is not like the divel & wicked ones, when they haue brought one into the bryers, there they leave him, on plaine field: *I have ſinned in betraying innocent blood: What is that to us*, ſay they? but God will be with us in the evils, *yea in ſeaven, to ſave and deliver us*.

Doct. 4. Obſerve againe, that God doth not onely raiſe him up, but ſet him at his right hand; Glory correſpondent to his humiliation. Obſerve that God doth make the abaſements of his children be the forerunners of their greateſt glory; as the pride of wicked ones doth lacky as it were, and runne by their enſuing ruine: ſo on the contrary, the ſufferings and humiliations of Gods children have enſuing anſwerable glory: He was made leſſe then a worme, and here is taken to the right hand above Angels. It pleaſeth God not onely to exalt his humbled children, but in the degree alſo, in which he had abaſed them, according to that prayer of *Moſes*. *Pſal.* 90. *Comfort us, according to the yeares wherein we have ſuffered affliction*: as on the contrary, we ſee him bringing judgement on the wicked, in the ſame meaſure in which they have taken in the delights of ſinne, *Revel.* 18. 7. True it is, that this doth not hold univerſally in this preſent life, but when the definitive ſentence is now to be given them according to workes, ſhall every ſoule receive proportioned recompence.

Vſe. Let us then by this take comfort in afflictions: Was this Chriſts caſe onely? Nay ſee, *Iam.* 1. 10. *Rejoyce in afflictions, for when you are tryed, you ſhall receive the crowne of victorie*; The wickeds woe is ſowne in their rejoycing, but in our darkeneſſe light is ſowne for the righteous. Let us thinke God doth but prove us, that hee may in his due time doe us good: Blood and ſweate goe before victory, and before the earthly harveſt is gotten in: We muſt not then thinke it ſtrange, if God cauſe us to know ſufferings, before hee ſhow us thoſe glorious mercies, which hee hath prepared for us.

But

But to consider this matter of Christs exaltation more particularly: First, when it is said, hee is set at Gods right hand, above principalities; Observe, that our Saviour Christ as man, is taken to have prerogative before every other creature: For first, this phrase noteth the preeminence of him, as next to God himselfe; that looke as one made a King, hath a dignitie above all persons named in his kingdome, Dukes, Earles, Lords: So our Saviour, taken up as man to this kingly dignity, must needes be in preeminence before them. It is no wonder, for this nature essentially appertaineth to that person which made all these things; see, *Revel.* 4. *ult.* *The Lambe is worthy to receive glory, for by him all things were made, for him they were created.* *Doct.* 5.

Secondly, every person, the neerer he is in conjunction of blood to an earthly king, the more he hath prerogative before others, more disjoyned: so this created nature, seeing it is made one personally with God, by how much it is more neerely united, by so much it is fit that it should have prerogative before others. Not to speake that being heire of all things, it is meete that he should be before all, who are but parts of his inheritance; and having more excellent endowments, I meane created gifts then any other, it is meete hee should have the first place before all other.

Wherefore what reverence are we to show him in all our services about him, whose excellencie is so high above every creature? Earthly dignities doe so dazle our eyes, that wee know not with what submission sufficient to fall downe before them. *Vse.* 1.

Againe, having so eminent a person for our Saviour and mediatour, let us cleave contented to him, caring to know nothing but him, accounting all drosse and dung, that wee may be found in Christ. Let none deceive you with traditions of men, and vaine Philosophy, you are compleate in him who is the head of principalities and powers. The Papists, did they consider the excellency of Christ our Saviour, could not, as they doe, flye so many wayes for help out of him. *Vse.* 2.

Observe secondly, that Christ not onely as God, but as man also, hath power above every creature; for to be set at Gods right hand, is to receive a power imperiall over every creature; which is further apparant, while he saith, Christ is so placed above all, that all are subject under his feete: *To mee is given all power in heaven and earth*, that is power, whereunto every creature is subject: He speaketh of it as done, because it was immediately to be performed; in which manner he spake before of his body and bloud; This person as God, receiving by voluntary dispensation this honour from the father, that he should in an immediate and appropriate manner, execute government over all the creatures in heaven and earth; the same person as man, participating in this kingly divine authoritie, so farre that hee should instrumentally concurre in executing all that judgment which Christ according to his divine nature did principally effect. This the Scripture doth lay downe, as in regard of earthly powers they are subject; *For hee is ruler of the* *Doct.* 6.

kings of the earth, Revel. 1. 5. *Hee hath this royall ſtile written on his thigh*, as it were, *King of Kings, Lord of Lords, Rev.* 19. 16. That he hath power over Angels, is plain, both by the reverence they doe him, & their obedience towards him, *Heb.* 1. When hee brought his Son into the world, he bad al the Angels ſhould adore him, every knee boweth to him, the evil Angels yeelding ſigne of ſubjection, either deceitfully to wrong end, or force compelled, though their ſtate is ſuch, that they cannot do it religiouſly as the other: that all the Angels are in obedience to him is plaine; the good are ſent forth by him to be miniſtriug ſpirits for our good: Now he that hath power to diſpoſe of & imploy them, hath power to take account how that he fetteth thē about is diſcharged; the evil Angels are likewiſe at his diſpoſition, for they could not enter the Swine without his leave, they are ſubject to his judgement; When the *Saints* ſhall judge the *Angels*, what power hath Chriſt himſelfe this way?

Vſe. 1. Firſt, from this of Chriſts prerogative and powerfull authoritie, inſinuated in this phraſe of *ſitting at Gods right hand*, wee ſee that the meaning of this phraſe is not to be admitted to equality with the divine nature, for this Chriſt ever had as God; neither to be admitted into the divine bleſſednеſſe ſetledly to injoy it. for Chriſt as God ever had and could not but have, that eſſentiall beatitude and that bleſſednеſſe which he receiveth as man is not to have end, which this ſitting at Gods right hand is to have; neither is that filling Chriſts humane nature with ſupernaturall gifts of knowledge, power, &c. the proper thing this article layeth down; for theſe gifts ſhal dwel with him for ever; hee ſhall ſit in this manner on the throne of majeſty but for a time. Muchleſſe is the *Lutherans* fence to be approved, who make Chriſts placing at Gods right hand to import thus much, that the humane nature of Chriſt is elevated to this honour, that it may freely uſe the divine attributes, omniſcience, omnipreſence, omnipotience; ſo as to become by them omniſciens, omnipreſent, omnipotent no leſſe properly then the divine, though after a manner farre otherwiſe; the divine nature being thus of it ſelfe by naturall neceſſity, the humane being thus by union with the divine, by gracious Communication of theſe unto it, with liberty to uſe them for the perfecting of it ſelfe: that looke as we conceive a ſinner juſtified or made righteous with Chriſts righteouſneſſe, not as inherent ſubjectively in him, but in Chriſt, yet really communicated with him, ſo as hee is made righteous with it, thus doe they ſay the humane nature of Chriſt is made omnipreſent with the omnipreſence of the divine nature, not as a thing ſubjectively inhering in it, but ſo really communicated with it that it is made truely omnipreſent by it, though the divine attribute never go forth of the nature of God, in which as the proper ſubject they graunt it immovably inherent: It ſhal nor be amiſſe for the inſtruction of ſome, a little to open what I thinke to be their opinō.

1. They hold with us, that the union of the divine and humane nature ſtandeth in this, that they both are united in the ſingularitie of one and the ſelfe-

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ſame perſon; that the properties of the divine nature abide immoveably in it, never going out of it; and that the humane nature when now it hath the free liberty of perfecting it ſelfe by uſe of the divine properties, that the humane nature then hath and holdeth it finite and proper qualities abiding in it; ſuch like things as theſe they religiouſly affirme with us.

In what then will you ſay do they differ from us: So farre as I can conceive then, in theſe three things.

1. Vpon the union of theſe natures they thinke ſuch a communication to follow of the divine properties, for example ſake Omnipotencie, as that the humane natnre is made truely omnipotent, not by any confuſion of properties, nor yet by any bare communion & concourſe of it to the ſame effect, each nature working that which belongeth to it with communion of the other, for this wee graunt, but by a reall donation, by which the divine omnipotencie, doth ſo become the omnipotencie of the humane nature, that it may work omnipotently with it, no leſſe thē the Divine Nature doth it ſelfe.

2 They ſay that Chriſts humiliation ſtood in this, that his humane nature did ſuſpend to uſe fully theſe Divine properties communicated with it.

3. That the exaltation or ſetting Chriſt at the right hand, is the elevating his humane nature to the full and free uſes of the divine properties, ſo that his humane nature by actuall uſe hereof, is become omniſcient, omnipreſent: But as this laſt is a miſinterpreting of this article; ſo the ground of their error is, that they ſuppoſe a falſe effect of perſonall union, namely, ſuch a reall communication, for the union cannot cauſe the humane nature partake more in the properties of the divine, then it cauſeth the Divine partake in the properties of the Humane. Againe, if a true reall communication did follow of Divine attributes, it muſt needs be of all, ſeeing theſe are the Divine Eſſence, which can no way be divided. Beſide, in the union of body & ſoule, which is perſonall, the life of the ſoule is not communicated with the body, but an effect of it onely. Beſide, to what end ſhould created gifts ſerve, when now more noble properties doe enter? Not to mention the infinite perfections cannot perfect finite natures, no more then reaſonable perfections can make perfect unreaſonable creatures.

Finally, This opinion maketh the divine properties become inſtrumentary faculties, as it were to a finite nature. This by the way.

A ſecond uſe is, to let us ſee what reaſon we have to ſubject our ſelves to him, ſeeing he hath all power, we had neede to ſalute him with the kiſſe of obedience, leaſt we be conſumed: theſe who heave earthly power, we ſweare allegiance and obey them in all things; how much more ſhould we doe it here? Such as diſobey him are careleſſe to get knowledge, to believe, to repent, they will finde it hard to kicke againſt the pricke; they ſhal one day heare this Lambe, like a Lyon, ſpeaking theſe terrible words: *bring them hither, who will not I ſhould reigne over them, that I may ſlay them.* *Vſe. 2.*

This muſt ſtrengthen our Confidence, that our Saviour hath all things ſub- *Vſe. 3.*

ject, that no Divell can ſtirre him further then hee giveth leave: We have men, evill Angels, ſinne, troubles, every thing reſiſting, let us not be diſmaide, but looke to him who hath all things put under his feete. But if all things be put under him, how come we, who are his, to be thus encountred in regard of the power received to ſubdue them? They are all put under him, but in regard of the execution, they are not yet put under, as *Heb.* 2. 8. the Apoſtle himſelfe acknowledgeth.

Doct. Thirdly, obſerve the place where Chriſt is crowned with this glory and dignity; He is at the right hand, in the heavens, before and above all things; this is plain, that this his ſoveraignty is a conſequent following on his aſcenſion into heaven; It is plaine likewiſe that he is ſo aſcended into heaven, that the heavens muſt containe him till he come to judgement, *Acts* 3. Looke as Kings are crowned in the chiefe Cities of their Kingdomes, and keepe their reſidence in their Pallaces neere unto them; So it was decent that our Saviour ſhould be crowned in this heavenly Ieruſalem, and keepe his reſidence as it were in his heavenly manſion.

Vſe. 1. This ſhould draw up our hearts to heaven, whither our Saviour is entred, where hee now ſitteth in Majeſty. Should wee have ſome friends highly advanced, though in parts very remote from us, we would long to ſee them, & make a journey to them.

2. This doth aſſure us that al we who are Chriſts, ſhal in due time be brought to heaven, where he is; the head & members muſt not ſtill be divorced: beſide that he prayed that where he is, there we ſhould be alſo, *Iohn* 17.

3. We ſee Vbiquity and all reall preſence (as reall is oppoſed to ſpirituall, not to be an imaginary preſence) wee ſee it overthrowne. For if hee ſit in heaven at Gods right hand, then to ſit at Gods right hand is not to be made every where preſent; for hee could not be ſaid to be made every where in the heavens, without a contradiction, no more thē to be made infinite within limited bounds of being. I take it for granted, that the heavens can ſignifie nothing but a place limited for the extent of it; And it is againſt the Papiſts a ſufficient reaſon, *Hee is aſcended and ſitteth in Heaven, Ergo*, he is not heere, according to the Angels reaſoning, *Math.* 28. 6 *He is not heere, for hee is riſen*: they did not know this new Philoſophy, that Chriſt might be riſen from that place, and yet be corporally preſent in it too.

Doct. Laſtly, marke the diſtinction of *worlds*. Obſerve, there is a world to come in which Chriſt, and thoſe who are Chriſts, ſhall reign for ever: This world waxeth old, the faſhion of it paſſeth, it is called the preſent evill world; but there is a world to come, in which all things ſhalbe reſtored, which God hath made ſubject to his Chriſt, as the heyre of it, *Hebr.* 1. 8 *in which we ſhall be joynt-heyres with him. Abraham* had a promiſe, not onely of ſeede, but that he ſhould be heyre of this world, a type wherof the land of Canaan was; even as the firſt *Adam*, & al that came from him had a world, this in which we are prepared for them: So the ſecond *Adam*, & all that are his, have a world alſo belonging unto them.

Let

Let us then comfort our selves in this, though in this present evill world we suffer many things, there is a world which shall last for aye, in which we shall reigne with Christ, blessed for ever: In this world to come shal al teares be wiped from our eyes, and all our sinnes so be forgiven, that there shall be no step nor print appearing of them: forgiven, not in regard of sentence only interloquutory, but in regard of full declaration & execution, to which that place in *Matthew* seemeth to have respect: *he that blasphemeth against the Spirit, shall not be forgiven, neither in this world, nor in the world to come.* *Vse.*

Now followeth the speciall Soveraignty; *And hath given him a head over all, to his Church, which is his body, the fulnesse of him who filleth all in all.*

For understanding these words we must note, that the word head is used sometime for one who in any kind is before and above other: & in this large sense, Christ is the head of Angels & all men: Man is the head of the woman Christ of Man, God of Christ, 1 *Cor.* 11. *He is the head of all principalities and powers*; And here it signifieth that Christ is so over his Church, that hee is in a moore neere and communicative sort conjoyned with it, as the head is with the body and members, which are annexed and subjected to it. VERS. 22.

A head over all.] This may be referred to the Church, as making a comparison twixt Christs superiority over his Church, & Angels, in this sense; God gave Christ that he should be a head principally & above all other things, beside to his Church: Thus *Ch. 6. Above all, put on the shield of Faith*; or it may be referred to him who is given our head in this sense; God gave him to be a head to us, who is over all things, because the speciall soveraignty is noted in his being a head: This word being taken in the strictest acception & because it affordeth matter of further consideration, wee will take the latter sense; *to his Church.* This word Church, sometime noteth one congregation of men called forth of the world, as the Church at *Corinth, Cenchræa*; sometime it is taken to signifie the multitude of them, who are foreknown of God and appointed to salvation, for all who are gathered by Gods effectuall calling in heaven and earth, & who are in their time to be made partakers of his holy and effectual calling: Thus *Heb.* 12.28. we finde it taken thus here; for, all the body which doth make full and perfect Christ mystically considered, is here to be understood.

Which is his body.] Not his naturall, but mysticall body.

The fulnesse.] That is, which maketh him full & compleate as he is a head: for a head without a body is maimed; though otherwise such is his perfection and fulnesse, that hee *filleth all in al.* The summe is. Though God hath set Christ over every creature, yet hee hath given him that he should be over his Church as a head, in a more neere and communicative power; him I say hath hee given to be a head to the whole multitude of believers, who is in dignity and power above every creature. Now as hee is a head to the university of true believers, so the united multitude of them are as a body mystical to him, making him full and compleat so farre forth as hee

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is a head, him I ſay, in whom dwelleth all fulneſſe, ſo that he *filleth all in all*. In the end of the 22 ver. we are to marke firſt, that Chriſt is given to be a head to the Church: ſecondly, the quality of him given to be our head, or of our head that is over al. The Church is deſcribed from the mutual reſpect which it ſtandeth in to Chriſt, as a head, which is his body. Secondly from the effect of it, to be gathered from thoſe laſt words, which is *the fulneſſe*, that is, which maketh full him *who filleth all in all*.

Doct. The firſt thing to be obſerved is, that Chriſt is made as a head, having a more neere and communicative ſoverraignty over believers, then over any other. Looke as the King hath a more intimate and amiable ſuperiority and regiment over his Quene then over any other ſubiect, ſo it is heere in Chriſt our King, whoſe dominion toward his Church, which is his Queen and ſpouſe, is more amiably tempered and neerly affected, then is his government over any other: This wil appeare by conſidering how much neerer & communicative he is to us then to Angels, creatures otherwiſe moſt excellent. Firſt, looke as the natural head and members are of the ſelfe-ſame ſpecial kinde for nature, the head ſtandeth of skinne, flesh, bones, & ſo doe the members alſo: thus it is that Chriſt is one with us, in regard he hath taken the ſelfe-ſame nature with us, ſtanding as wel of that which is outward and ſenſitive, as of that which is inward & intellectual: In this he commeth neerer us then Angels; he tooke not the nature of Angels but the ſeede of *Abraham*, *Heb.* 2.

Secondly, Chriſt doth by his ſufferings procure for us al bleſſings ſpiritual & temporal, maketh a purchaſe of them with his bloud: Now he in his death reſpected not Angels in like kind; that looke as Kings provide many things for their Queenes, which they doe not for other ſubjects, ſo doth Chriſt for us.

Thirdly, he doth unite us to himſelfe more neerely then Angels; they are united to him by knowledge & love, ſuch as doe come from the power of that underſtanding and love which they have of their owne, from the firſt creation: but we are united heere by knowledge of faith & love; hereafter by glorious light & love, ſuch as Chriſt himſelfe by his ſpirit begetteth in us; as the members of the body are united with nerves and ſinnewes, ſuch bands as take their beginning from the head.

Fourthly, he doth communicate with us that whole life of grace & glory which we have, & ſhal receive, as the natural members have no ſenſe or motion which floweth not into them from the head: But the Angels have a bleſſed life for the ſubſtance not comming to them by Chriſt, conſidered as a mediator, even that bleſſed life in which firſt they were created, that which commeth to them is onely an augmentation of happines: their illumination & their joy being in many regards much increaſed, they who learne by that they obſerve in the Church falling out, what doe they heare thinke we by injoying the preſence of God-man, now aſcended & glorified? & they who

joy

joy in heaven at the conversion of one sinner, how many wayes by Christ is their joy inlarged?

Fiftly, hee doth not direct them as he doth us; he doth governe & direct them as a King doth voluntary ready subjects, by an external signification of his wil onely; but he doth direct and move us, outwardly by signifying his will, inwardly by sending his spirit, which might moove us with efficacy to that he showeth, as a natural head doth the members of it.

Sixtly and lastly, he doth not confirme them as he confirmeth us; for he hath neither gotten by his death for them this grace of perseverance to the end, neyther doth he shadow them & follow them with ayds outward and inward, as he doth us, lest our faith should be prevailed against; they have beene no doubt confirmed from the beginning, both by force of their election & preventing them with actual grace, which made them with effect execute what ever thing it was in which it pleased God to prove their obedience, if they have any confirmation from Christ their King, it is such an one as doth make them strong to subdue evil Angels, or any opposing them in busines, in which their ministery by Christ is imployed, such an one may be gathered, *Dan.* 10. 13.

Vse 1. First then, seeing Christ is given us as a head so neerely & communicatively joyned unto us, let us abhorre that sacriledgious usurpation which the Pope committeth, while he challengeth us to be head of the Church; That which the scripture doth attribute as proper to Christ, is not to be given to any other; But they distinguish, that the Scripture maketh Christ the principal & invisible head, but this hinders not why there should not be a visible secondary ministerial head. *Ans.* There needeth not a ministeriall head to supply Christs bodily absence; For as Kings are in body present at Court onely, & yet wel enough governe their bodies politicke; So Christ in regard of his bodily presence in heaven, can wel enough rule that part of his body in earth, withovt the supply of a visible head. Were the Pope a ministeriall head, he might doe that which the principall, whose roome he supplieth as Viceroyes do, that in the kingdoms over which they are set, which the kings might do in their owne persons, whose roomes they supply; But the Pope cannot do any inward thing which the head of the Church is to perform. 3. Were there a ministerial head, there should be a Lord-like power over part of the Church out of Christs person in some other creature; then should ther be more Lords then one contrary to that in 1 *Cor.* 12. 5 *There are divisions of ministeries, but one Lord.* Looke as great Lords in earth have in their houses ministeries of more and lesse honor, from the steward to the skullery, but no Lord-like or Master-like power in any beside themselves; so is in Christ and his Church, which is the house of God, wherin he is the Lord, Apostles, others, having more or lesse honourable services, but no master-like power over the meanest of their fellow-servants.

Vse 2. We see hence the great grace of Christ, who doth so neerly unite himself with us. Kings in earth, the neerer they come to any Subject, the more they

ſhow their love; but this is the greateſt grace they show, when they make themſelves to become one with any of their ſubjects. Thus Chriſt could not ſhew us greater grace then to make us one with himſelfe as a conjugall head, ruling over us.

We ſee hence, that wee may aſſure our ſelves we ſhall lacke nothing, who have Chriſt become a head to us, in ſo neere & communicative ſort, as this is: There are ſome officiall parts in the body, which have that they have, not for themſelves onely, but for the whole body; Thus the Stomacke hath meates the Liver blood, ſuch is the Head: Now it were an unnaturall part for theſe, to keepe that they have to themſelves, as for the Liver to keepe in all the bloud and not impart it by veines to the reſt of the body; ſo Chriſt (who can doe nothing which doth not beſeeme him) he having for all of us the fulneſſe of grace and glory, according to that, *Pſal.* 16. 2. *My good is for the Saints*; he cannot but be moſt ready to communicate with us every thing that is good: onely let us renew our faith and repentance, that ſo we ſtop not the paſſage of this ſpirit from him our head: If the naturall head of the naturall body be never ſo full of ſpirits, if the veſſels which conveigh it, be once obſtructed, as in the Palſey, the body then is without ſenſe and motion: Wee may apply it to our ſelves, &c.

Obſerve ſecondly, that he ſaith, *this our head is over all*: Whence note, that God of his grace, hath not onely given us a head, but ſuch a head, to whom all things are ſubject; he who muſt be a ſaving head to us, there is great neede he ſhould be over all: Could he not binde that ſtrong one, and cauſe him redeliver his poſſeſſion, how ſhould wee be ever ſet at liberty? Could he not diſſolve the worke of Sathan, ſwallow up death, create life & quickenance in us, our caſe were lamentable? This is to be marked; for it is a ſpurre to thankeſgiving: It is grace showed a Common-wealth when wanting a head it hath a tollerable one beſtowed: But when God doth as he did by us, give us a King, great before his entertainement amongſt us, whoſe power might the better procure our weale, and ſecure our peace, this is a double mercy: ſo it is to give us a head, yea, a head over all, ſo mighty that we may ſleepe on each eare, without feare of any enemy.

Secondly, this doth show us a ground of confidence: What need we feare any creature, who have him that is over every creature? if he be ours, who can be againſt us? Looke as Queens on earth, they feare not ſubjects diſpleaſure, becauſe they are ſo neerely united to him who commandeth every ſubject: ſo it may be with every true member of the Church, if our unbelieving hearts ſay not nay.

Ver. 23. Doct. 1. *Which is the body.*] Obſerve, that as Chriſt is the head of beleevers, ſo they are his body, and every beleeving ſoule a member of this body, whereof he is the head. Beleevers are ſo ſaid the body, as the body ſtandeth in oppoſition to the head, not as it includeth the head within the compaſſe of it, accordingly as we uſe it when we ſay, here lyes ſuch a mans body, for here we put

body

body for an essential part of such a mans person, not as opposed to the head, but as including the head with the rest of the members, under the conception of it: But the Church is said to be a body, as the body is distinguished from the head, whose body it is, and *ergo*, it is so said the body, that Christ who is the head of this body is distinguished from it. Now the multitude of beleevers are fitly so called; for as in a body are divers members, having their severall faculties for the good use of the whole; so in the Church there are divers kindes of membe s, some taught, some teaching, some governing, some governed, some d stributing, yea, every member hath as it were his distinct grace, whereby he may serve to the good of the whole. But for further clearing of this, I will show who are of already, and belonging to this body. Secondly, in what regard every beleever may be said a member of the body of Christ: To the first I answere, that those onely are his body, 1.
who are so joyned to him, or are by Gods effectuall calling so to be joyned to him, that they shall finde salvation in him: or those who have, or shall proceede by spirituall regeneration from him, & *grow up to a perfect man in him*, *Eph.* 5. He is called the head of the Church, and the saviour of his body: As the Church and his body, so his headship and salvation being of equall extent; to which purpose he saith, *Ioh.* 6. *That it is the will of the Father, that he should not loose any of those who are given him*, but that he should both begin and perfect their salvation, even raise them up to life eternall at the last day: Or, this body in the multitude of such as have or shall, in spirituall manner proceede from Christ, and grow up in him: for as all who have descended, and shall descend from the first *Adam*, are a compleate body naturall, under *Adam* the head and roote of them, (I take naturall, as it may be opposed to *Adams* personall body;) so the multitude of those children who are given to this second *Adam*, (*Loe I and the children whom thou hast given me.*) they make up the whole body, whereof Christ, the second *Adam*, is the head. For though there be vertue in Christ, able to have procured the salvation of others, and though there be a passive capacitie in all mankinde to be converted by him, upon supposition God would so have determined; yet can he not be said a head of any, but those onely whom God hath destinated to convert and bring to salvation by him; as it is in the first *Adam*, who cannot be said a head of any, but who are & shall in time actually, according to Gods determination, be propagated from him, though there wanteth not in *Adam* and his, both a generative force, and matter passive, of which many others might be ingendred, if God had been so pleased to ordaine. To the 2.
second, the faithfull are fitly said a body, in as much as they have connexion with Christ, the spirit which commeth from Christ, uniting it selfe with them, and so making them one with Christ, that though betweene us and his body, there is a bodily distance, which is not in the head and members of a body naturall, yet the spirit which commeth from him, doth so joyne us with him, that nothing cometh twixt him & us; that look as the body of the

Sun being far distant, nevertheles the light that commeth frō it, doth immediatly unite it self with our sight; so it is that Christ bodily in heaven, yet the spirit comming from him, doth immediatly so joyne it self with the faithful soule, that it maketh the faithful soule one also with Christ, whose spirit it is.

2. The same life or grace for kinde which is in Christ, is in every faithful soule; as the same sense and motion which is in the head, is for kinde in the body also: for look as that fire kindled, is of the same nature with the fire kindling; so this fulnesse of grace in Christ, is of the same nature with that which it doth in some manner bring forth in us. Lastly, every faithful soule is governed by Christ outwardly and inwardly, as a member of the body by the head; the head doth not onely show the foote whether to go, but imparts spirits which stirre up the faculty of moving, & so cause it to goe. Thus we are outwardly by Christs words directed, inwardly by his spirit; *So many as are Christs, are lead by the spirit of Christ.*

Vse 1. The Vse is, first for further Confutation: For if the faithful have none for a head, but they are a body to that person, then surely they have not the Pope for their head, in any property of speech, or they must as properly be said the body of the Pope; yet Papists, who make no doubt to use the other phrase, straine curtesie here, & wil not say the Church is the body of the Pope; but they might as wel confidently say, this man is father to this childe, and yet be afraid to say, this childe is sonne to such a man.

Vse 2. Seeing we are his body, let us not doubt but he hath fellow-feeling with us, and doth so farre as may stand with a glorified condition, commiserate our distresses: *Saul, Saul, why persecutest thou me? He that toucheth you, toucheth the apple of my eye; Can the finger ake, but the head feeleth?*

Vse 3. This doth show us our duety, that wee must endeavour to subject our selves wholly to Christ. If the head would direct one way, and the members take another, what a confusion were this in the nrtural body? Let us labour to deny our owne wils, and lay them down before Christ; as ever we will with comfort call upon him to be a head to us, let us behave our selves as obedient members to him. Some bend the will of Christ, like a leaden rule, to their owne wil, and so farre they wil goe in religion as shal humour them, and stand with their pleasure: But let us know that true religion never beginneth, till in preparation of minde wee addresse our selves to deny and subject our wils to that whatsoever Christ shall signifie as his will, out of his word.

Doct. 2. Observe againe, that hee saith, *This body is his fulnesse*, that Christ doth nor count himselfe full and compleate, without all his faithfull members; Hence it is, that while all Christs members are gathered, we are said not to be grown up to that age wherein Christ is full, or to the age *of the fulnesse of Christ*, *Eph.* 4. 13. For as it hath pleased Christ to make himselfe a head to us, wee may say of him, as Saint *Paul* saith of the head, 1 *Cor.* 12. *Can the head say to the foote, I have no neede of thee?* For as the head is not in full per-

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section, till it have every member, and that in the growth which appertaineth to it; so Christ our head is not compleate, till hee have all his members, and that in their severall perfections belonging to them; even as it is betweene Kings, who are heads politicke, and their people, though for their persons they are never so compleate, yet the multitude of their subjects addeth no small glory to them; So it is twixt Christ our King, and us his people.

Which consideration, doth first show us, that none of those who either live knit to Christ onely by externall profession, yea, none of those, who receive some effects of the spirit, which for a time onely abide in them, none of all those who in the end shall heare that sentence, *depart from me*, were ever true parts of Christs body; for Christ is made the fuller & compleater by al true members, and should be maimed if he lacked one of them: These *ergo*, belonged to his body, as a wooden legge or glasse, doth to the body of a man, or at the most, as a bunching wenne, which is more inwardly continued, & hath a kinde of life, but it is not quickned as a member of it, and therefore it remaineth the more compleate when such are cut off from it. *Vse.* 1.

Is every beleeving soule a member, making Christ their head more full? This then doth assure us, that Christ will keepe us, who are true members of him, and not suffer any thing to seperate us from him. Is it not a blemish in the body, wherein one member onely is wanting; So Christ should be maimed, if wee were any of us lost, who exist in him, as living members of him. Beside, what naturall head would part with a member, were it in the power of it still to enjoy it? Wherefore when Christ wanteth no power, wee may assure our selves hee wanteth no will to preserve us in that union and communion which as members wee have attained with him. *Vse.* 2.

This doth let us see a ground of patience against the contempt to which true Christians are subject in this present World. Men often deeme them the refuse & offall of all others; but this may encourage, Christ doth thinke so honourably of us, that hee counteth himselfe maymed and imperfect without us. If great ones favour and respect us, we passe not what inferiour persons thinke of us: So should it be heere, wee should digest disgrace from men more easily, to thinke that our great God and Saviour hath us in such estimation. *Vse.* 3.

Observe lastly from this description of Christ, *Who filleth all in all*, that whatsoever thing is in us as Christians, all of it is from Christ, *Colos.* 2. 10. *In him we are compleate*, filled with al heavenly gifts, which serve to remoove evill, or set us in state of blessednesse; So *Colos* 3. 11. *Put on the new man, in which Christ is all in all*. For looke as what ever things are in naturall men, all from the olde *Adam*, as for example; That they are of this complection, this stature, feature, sexe, in regard of their body, that they are of sharpe mindes, reaching wits, or otherwise, that they are in this Countrey, in this civill condition, what ever they have according to the fashion of this world

which paſſeth, all is from the firſt *Adam*: ſo looke about thee, what ever thing is to be ſeene in a Chriſtian as a Chriſtian, all is from Chriſt this ſecond *Adam*, *who filleth all in all.* Should wee have any thing which we receiued not from him, wee might ſo farre boaſt in our ſelues, *Ergo*, Wee have not any thing which is not given us by Chriſt, that all our rejoycing might be in God through him. Hee doth furniſh us with the whole ſuite of Grace and glory, that his magnificence might not in the leaſt degree be obſcured. For the cleerer opening of this point, two things are heere to be conſidered.

Firſt, What the things are wherewith hee filleth us.

Secondly, how we come to be filled.

1. The things are, all that fulneſſe of God, which beginneth in grace, is then perfected in glory when God ſhall be all in all. More particularly, he doth fill us with righteouſneſſe and life; for every thing filleth other with ſuch as it ſelfe hath: Now as the firſt *Adam* filleth his with ſinne and death; ſo the ſecond *Adam* hath treaſured in him righteouſneſſe and life for all that are his; therefore hee is ſaid, *Daniel* 9 24 to have taken away ſinne, and brought to us eternall righteouſneſſe; and hee is ſaid, 2 *Tim.* 1. 10. to have tooke away death, and brought to light life and immortalitie; the life, is either the life of grace, or of glory the life of grace, is inward, or outward: The inward grace of Chriſt, being that which doth dwell in the ſoule, principally changing it. in the underſtanding, will and affections of it: which doth alſo ſecondarily show it ſelfe in the body, both making the outward man more amiable and awfull; *Wiſedome maketh the face to shine*, and alſo ſubjecting the members of it to it ſelfe, *ſo as they become weapons of righteouſneſſe*, *Rom.* 6. Even as that cloud of Gods preſence, firſt filled the ſanctuary, and thence ſpread it ſelfe into the whole houſe; So the ſoule, being firſt *filled with all knowledge & goodneſſe*, *Rom.* 15 14 they breake out thence, and show themſelves in the body, as the outward temple; *Know ye not, your bodies are the temples of the holy Ghoſt*? Now the externall grace which we receiue from Chriſt, is that whereby we are in this or that ſtate and condition; ſome teachers, ſome gouerhours, ſome taught and governed. Even as the naturall force of *Adam* doth frame the matter of the naturall body, one part into an eye, another into a hand, &c. So this is from Chriſt that the multitude of Gods choſen, who are the matter of his body myſticall, ſome are made members of one kinde, ſome of another, the life of glory is that which wee looke for from Chriſt in the heavens, both for ſubſtance and circumſtance of it. For looke as we have, not onely from our firſt parents, a naturall life for the ſubſtance, both of ſoule and body, but alſo all the circumſtanciall joy, which from times, places, creatures, are incident to us So wee ſhall have in Chriſt, and from him, not onely that glorious light of underſtanding and love, wherewith wee ſhall love God, now ſeeing him as he is: not onely thoſe glorious endowments of the body, whereby it ſhall become

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strong, immortall, glorious, spirituall, but all the circumstanciall joy which shall in heaven be incident to our estates now glorified, wee shall be filled with it all through him.

For the second point, how we come to be filled: These three things must be observed. First, that all fulnesse is in Christ: who hath received it without measure; *We have it from him according to the measure of his gift*, *Ioh.* 1. *Eph.* 4. As the sunne hath fulnesse of light, in that perfection which doth agree to light; the Moone hath light from the Sunne in that measure wherein it is capable; so Christ, the Sunne of righteousnesse, hee hath fulnesse without measure; but the Church with all her members are filled from him, according to the capacitie of them, as members under him. 2.

Wee must know by what meanes we receive our fulnesse from Christ. To which the answere is by being partakers of Christ himselfe, we come to be filled with the fulnesse of grace and glory in him, as by eating and taking the substance of earthly nourishments, we come to have the vertue in them, even to be filled with spirits and bloud ingendred from them; so in Christ is life, by getting him wee come to partake in this life which floweth from him. More particularly, the meanes by which wee come to be made partakers of Christ and so to be filled, they be such meanes as conveigh Christ to us or make us receive him. The first are the word and Sacraments, for as Persons by their words, and by a ring do contract and give themselves fully the one to the other: So doth Christ by his word offering us himself, and by his Sacraments as pledges and tokens conveigh himselfe & bestow himselfe on us. Now we receive him partly by Humilitie, which doth emptie us of our selves, & make roome for him, for poverty & hunger are every where made the forerunners of being filled: partly by Beliefe which doth feede on him and apply him, partly by walking in Christ, & exercising our selves spiritually; *be filled with the spirit, speaking to your selves in Psalmes*, &c. Our walking in Christ maketh him settle and roote more and more in us: Now the further hee dwelleth in us, the more hee filleth us. Beside that, the nature of fire is to burne out further when it is blowed and mooved.

The last thing to be marked is the order and degrees wherein we come to be filled; now Christ doth fill us, first in regard of parts at our first Conversion in as much as he doth give us such grace as doth oppose all sinne, & incline us to all obedience, that though we can accomplish nothing as we desire, yet in the inner Man, as wee are new creatures, wee delight in the Law of God. As the frame of an Infant is full for the members, though it is small for quantity, so is the frame of our Grace. Secondly, we are filled with fulnesse after a sort for the present age of Child-hood, in which wee now live: thus the Romanes are said to be full of goodnesse & all knowledge; full after a sort for this state of Child-hood in which wee here live, full in comparison of more imperfect beginnings. Thirdly, lastly. We are absolutely filled with all that fulnesse which doth belong to us as members of 3.

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Chriſt, and that is to be done in heaven heere after. Looke as the firſt *Adam* communicateth and filleth his Children with this naturall life, ſo as they are firſt infants, then ripe for children, then men: So Chriſt doth gradually impart unto us his members this fulneſſe, which dwelleth in him.

Vſe. 1. We ſee then that all fulneſſe is from Chriſt: how doe they then forget themſelves who ſeeke righteouſnes out of him? That befalleth them, they leave the well-head of all grace and glory, and digge Ciſternes which will not hold water.

Vſe. 2. This doth teach us to come to Chriſt. Bountifull Lords want none to receyne to them, happy is hee who may ſhrowd himſelfe under their wings: Shall we not preſſe with reverenee to this Lord of Lords, who doth fill all in all with his ſpirituall bleſſings, who keepeth an open houſe, inviteth, *Ho, whoſoever thirſteth, let him come and drinke, yea drink freely the waters of life,* and *Iohn* 7. 37. *Whoſoever commeth to me, I will not caſt him forth*: Chriſt may complaine as he did ſometime with that people of the Iewes, *How oft would I have gathered you, but you would not?* So hee may ſay to us, How oft would I have had you, blinde, naked, miſerable by nature, come to me, that ye might be filled with righteouſneſſe and life, but ye have refuſed? Well, did we know what wee are called to, and what we might finde in him, then would we come and be ſuiters to him, *Iohn.* 4. 10. *But alas this is hid from our eyes.*

FINIS.